

الْبَابُ الثَّانِي

خِدْمَةُ الْبَشَرِيَّةِ عَبْرَ حُسْنِ التَّعَامُلِ مَعَ النَّاسِ

CHAPTER 2

SERVING MANKIND THROUGH
EXCELLENT SOCIAL MORALITY

الْأُخُوَّةُ وَالْمَوَدَّةُ فِي الْمُجْتَمَعِ

SECTION I

BROTHERHOOD AND AFFECTION IN SOCIETY

QUR'ĀN

١. ﴿وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ﴾

1. *«And hold fast to the rope of Allah, all of you together, and do not generate dissension and factions. But call to mind the blessing of Allah upon you when you were enemies (one to another). Then He created the bond of love amongst your hearts, and by His blessing you became brothers. And you (had reached) the brink of a pit of the Fire (of Hell) but He rescued you from it. That is how Allah elaborates His signs to you that you may take guidance to the right path.»*¹

٢. ﴿فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا

¹ Qur'ān, 3:103.

عَزَمْتُ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١﴾

2. ﴿(O My Esteemed Beloved!) What a mercy of Allah that you are lenient with them! Had you been stern and hard-hearted, people would have deserted, scattering away from around you. So pardon them, and pray for their forgiveness, and consult them in (important) matters. But once you make up your mind, then place your trust in Allah. Surely, Allah loves those who trust Him.﴾¹

۳. ﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٥﴾ وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا ذُو حَظٍّ عَظِيمٍ﴾

3. ﴿And good and evil cannot be equal. And remove the evil in a better (way) with the result that the one with whom you had rivalry becomes your most warmhearted friend. And this (virtue) is granted only to those who observe patience. And only he who is blessed with a large share of bounty acquires this (capability).﴾²

۴. ﴿إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾

4. ﴿The truth is that (all) believers are brothers (to one another). So make peace between your two brothers and always fear Allah, so that you may be shown mercy.﴾³

HADITH

۱/۷۹. عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ

¹ Ibid., 3:159.

² Ibid., 41:34-35.

³ Ibid., 49:10.

وَلَا يُسْلِمُهُ. مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً
فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.
مُتَّفَقٌ عَلَيْهِ.

79/1. According to Ibn 'Umar رضي الله عنه, Allah's Messenger ﷺ said:

"The Muslim is the brother of the Muslim; he does not wrong him and he does not forsake him helpless (in hardship). If someone attends to his brother's need (persistently), Allah attends to his need (and provides him help). If someone relieves a Muslim of an agony of the world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone hides the faults of a Muslim, Allah will hide his faults on the Day of Resurrection."¹

Agreed upon by al-Bukhārī and Muslim.

٢/٨٠. عَنْ أَنَسٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا
يُحِبُّ لِنَفْسِهِ.
مُتَّفَقٌ عَلَيْهِ.

80/2. According to Anas b. Mālik رضي الله عنه, the Holy Prophet ﷺ said:

"None of you is a true believer until he loves for his brother's sake what he loves for his own sake!"²

Agreed upon by al-Bukhārī and Muslim.

٣/٨١. عَنِ النُّعْمَانِ بْنِ بَشِيرٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَثَلُ الْمُؤْمِنِينَ فِي

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 2:862 §2310. •Muslim in *al-Shaḥīḥ*, 4:1996 §2580. •Aḥmad b. anbal in *al-Musnad*, 2:91 §5646. •al-Tirmidhī in *al-Sunan*, 4:34 §1426. •Abū Dāwūd in *al-Sunan*, 4:273 §4893. •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:308 §7286. •Ibn ibbān in *al-Shaḥīḥ*, 2:291 §533. •al-Bayhaqī in *al-Sunan al-Kubrā*, 6:94 §11292.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:14 §13. •Muslim in *al-Shaḥīḥ*, 1:67 §45. •al-Tirmidhī in *al-Sunan*, Ch.: (59), 4:667 §2515. •al-Nasā'ī in *al-Sunan*, 8:115 §5016. •Ibn Mājah in *al-Sunan*, 1:26 §66.

تَوَادَّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ. إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ
الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.
مُتَّفَقٌ عَلَيْهِ وَاللَّفْظُ لِمُسْلِمٍ.

81/3. According to al-Nu'mān b. Bashīr رضي الله عنه, Allah's Messenger ﷺ said:

"In their mutual love (and affection), their mutual mercy (and sympathy) and their mutual compassion, the true believers are like the physical body. If one of its organs is afflicted with pain, the rest of the body rallies to it with sleeplessness and fever."¹

Agreed upon by al-Bukhārī and Muslim, and this is the wording of Muslim.

٨٢ / ٤. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ أَنَّ رَجُلًا زَارَ أَخَاهُ فِي قَرْيَةٍ أُخْرَى.
فَأَرْصَدَ اللَّهُ لَهُ عَلَى مَدْرَجَتِهِ مَلَكًا. فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخًا لِي فِي
هَذِهِ الْقَرْيَةِ. قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرُبُّهَا؟ قَالَ: لَا. غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ ﷻ.
قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ بِأَنَّ اللَّهَ قَدْ أَحْبَبَكَ كَمَا أَحْبَبْتُهُ فِيهِ.
رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَابْنُ حِبَّانَ.

82/4. According to Abū Hurayra رضي الله عنه:

"The Prophet ﷺ said: 'A man visited a brother of his in another village, so Allah provided him with an angel on his route. When the angel came upon him, he said: "What are you seeking?" The man said: "I am seeking a brother (in faith) of mine in this village." The angel said: "Have you any benevolence extended towards him that you aim to accomplish?" The man said: "No, except that I love him for the sake of Allah!" Then the angel said: "I am Allah's envoy to you, sent to inform you that Allah loves you, just as you love him for His sake!"'²

¹ Set forth by •al-Bukhārī in *al-Shāḥih*, 5:2238 §5665. •Muslim in *al-Shāḥih*, 4:1999 §2586. •Aḥmad b. anbal in *al-Musnad*, 4:270. •al-Bazzār in *al-Musnad*, 8:238 §3299.

² Set forth by •Muslim in *al-Shāḥih*, 4:1988 §2567. •Aḥmad b. anbal in *al-*

Reported by Muslim, Aḥmad and Ibn Ḥibbān.

٨٣/٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا عَادَ الْمُسْلِمُ أَخَاهُ أَوْ زَارَهُ قَالَ اللَّهُ ﷻ: طَبِيتَ، وَطَابَ مَمْشَاكَ، وَتَبَوَّاتُ فِي الْجَنَّةِ مَنْزِلًا. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْنُ مَاجَه.

83/5. According to Abū Hurayra رضي الله عنه:

“Indeed, the Messenger of Allah ﷺ said: ‘When a Muslim visits his (ailing) brother, or visits his brother (only for the sake of Allah), then Allah Most High says to him: ‘You have become clean, your steps (walking) are clean, and you have made your abode in Paradise.’”¹

Reported by Aḥmad, al-Tirmidhī and Ibn Mājah.

٨٤/٦. عَنْ أَبِي جُرَيْجٍ الْهَجَمِيِّ رضي الله عنه قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا قَوْمٌ مِنْ أَهْلِ الْبَادِيَةِ. فَعَلَّمْنَا شَيْئًا يَنْفَعُنَا اللَّهُ تَبَارَكَ وَتَعَالَى بِهِ. قَالَ: لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنَّ تُفْرِغَ مِنْ دَلْوِكَ فِي إِنَاءِ الْمُسْتَسْقَى، وَلَوْ أَنَّ تُكَلِّمَ أَخَاكَ وَوَجْهَكَ إِلَيْهِ مُنْبَسِطٌ.

رَوَاهُ أَحْمَدُ وَالنَّسَائِيُّ وَابْنُ جِبَّانَ.

84/6. According to Abū Jurayj Hujaymī رضي الله عنه:

“I submitted to the Messenger of Allah ﷺ: ‘We are from villages, teach us an act which, when we perform, Allah Most High rewards us.’ He said: ‘Do not despise any good act whether it is about pouring water out of your pail to the pail of someone thirsty, and when you

Musnad, 2:408 §9280, 9959, 10608. • Ibn ḥibbān in *al-Ṣaḥīḥ*, 2:331, 337 §572, 576. • Abū Ya‘lā in *al-Musnad*, 1:211 §254. • al-Bayhaqī in *Shu‘ab al-Imān*, 6:488. • Ibn al-Mubārak in *al-Zuhd*, 1:247 §710.

¹ Set forth by • Aḥmad b. anbal in *al-Musnad*, 2:344 §8517; 2:354 §8636. • al-Tirmidhī in *al-Sunan*, 4:365 §2008. • Ibn Mājah in *al-Sunan*, 1:464 §1443. • Ibn ḥibbān in *al-Ṣaḥīḥ*, 7:228 §2961.

talk to your brother, have a smile on your face for him.”¹

Reported by Aḥmad, al-Nasā’ī and Ibn ʿibbān.

٧/٨٥. عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ خَطَبَ النَّاسَ فِي حَجَّةِ الْوَدَاعِ فَقَالَ: ... إِنَّ كُلَّ مُسْلِمٍ أَخُ الْمُسْلِمِ. الْمُسْلِمُونَ إِخْوَةٌ. وَلَا يَحِلُّ لِإِمْرِيءٍ مِنْ مَالِ أَخِيهِ إِلَّا مَا أَعْطَاهُ عَنْ طَيْبِ نَفْسٍ وَلَا تَظْلِمُوا وَلَا تَرْجِعُوا مِنْ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. رَوَاهُ الْحَاكِمُ.

85/7. According to ‘Abd Allah b. ‘Abbās رضي الله عنه:

“The Messenger of Allah ﷺ, while delivering the Farewell Sermon, said: ‘..... Every Muslim is a brother of another Muslim. Muslims are brothers to each other. It is not permissible to use his brother’s wealth except which he gives with his own wish. And do not do wrong to each other and do not revert as disbelievers after me by striking one another’s necks.’”²

Reported by al- ākim.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:63 §20652. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:487 §9696. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:281 §522. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 2:281 §522. •Ibn al-Ja’d in *al-Musnad*, 1:454 §3100. •al-Haythamī in *Mawārid al-Zam’ān*, 1:350 §1450.

² Set forth by •al- ākim in *al-Mustadrak* 1:171 §318. •al-Bayhaqī in *al-I’tiqād*, 1:228. •al-Dhahabī in *Tārīkh al-Islām*, 2:709.

الدُّعَاءُ لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ

SECTION 2

SUPPLICATIONS AND WELL WISHES FOR BROTHERS IN THEIR ABSENCE

QUR'ĀN

١. ﴿رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ﴾

1. *«O my Lord! Forgive me and (forgive) my parents* and all the believers as well on the Day when reckoning (and accountability) will be held.»¹*

٢. ﴿الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ الْجَحِيمِ﴾

2. *«The angels who are bearing the Throne and those who are around it, (all) glorify their Lord with His praise and believe in Him and pray for forgiveness of the believers (and submit): 'O our Lord, You encompass everything in (Your) mercy and knowledge. So forgive those who turn to You in repentance and follow Your path and protect them from the torment of Hell.»²*

¹ Qur'ān, 14:41.

² Ibid., 40:7.

۳. ﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾

3. *«And those (too) who came after these (Emigrants and the Anṣār [Supporters]) submit: 'O our Lord, forgive us and our brothers who have preceded in embracing faith. And let not any spite and rancour be in our hearts against the believers. O our Lord, surely, You are Most Clement, Ever-Merciful.'»*¹

HADITH

۸/۸۶. عَنْ أَبِي الدَّرْدَاءِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ عَبْدٍ مُسْلِمٍ يَدْعُو لِأَخِيهِ يَظْهَرُ الْغَيْبِ إِلَّا قَالَ الْمَلَكُ: وَلَكَ بِمِثْلِ. رَوَاهُ مُسْلِمٌ وَابْنُ جِبَّانَ.

86/8. According to Abū al-Dardā' رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘No Muslim servant ever supplicates on behalf of his Muslim brother in his absence, without the (appointed) angel saying: “You are credited with an equivalent (of what you have prayed for your brother)!”’²

Reported by Muslim and Ibn ibbān.

۹/۸۷. وَفِي رِوَايَةٍ أُمُّ الدَّرْدَاءِ رضي الله عنها قَالَتْ: حَدَّثَنِي سَيِّدِي أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ دَعَا لِأَخِيهِ يَظْهَرُ الْغَيْبِ قَالَ الْمَلَكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلِ.

¹ Ibid., 59:10.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2094 §2732. •Ibn ibbān in *al-Ṣaḥīḥ*, 3:268 §989. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 25:126. •al-Nawawī in *al-Adhkār*, 1:319 §1211.

رَوَاهُ مُسْلِمٌ وَأَبُو دَاوُدَ.

87/9. According to Umm al-Dardā' رضي الله عنها, her master told her that he heard the Messenger of Allah ﷺ say:

"The supplication of the Muslim on behalf of his brother, in his absence, is granted. Beside his head there is a commissioned angel. Whenever he supplicates for something good on his brother's behalf, the commissioned angel says: 'Āmīn, and be you credited with the equivalent (of what you have prayed for your brother)!'"¹

Reported by Muslim and Abū Dāwūd.

١٠/٨٨. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ النَّبِيُّ ﷺ: إِذَا دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَتِ الْمَلَائِكَةُ: وَلَكَ بِمِثْلٍ.

رَوَاهُ الْبُخَارِيُّ فِي التَّارِيخِ وَالطَّبْرَانِيُّ فِي الدُّعَاءِ.

88/10. According to Abū Hurayra رضي الله عنه:

"The Prophet ﷺ said: 'When a Muslim brother supplicates on behalf of his brother in his absence, the angel says: 'May you be credited with the equivalent (of what you have prayed for your brother)!'"²

Reported by al-Bukhārī in *Tārīkh al-Kabīr* and al-Ṭabarānī in *al-Du'a'*.

١١/٨٩. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَا دَعْوَةٌ أَسْرَعَ إِجَابَةً مِنْ دَعْوَةِ غَائِبٍ لِغَائِبٍ.

رَوَاهُ التِّرْمِذِيُّ وَأَبُو دَاوُدَ وَابْنُ أَبِي شَيْبَةَ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2094 §2732. •Abū Dāwūd in *al-Sunan*, 2:89 §1534. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:353 §6224. •al-'Asqalānī in *Talkhīṣ al-abīr*, 2:95 §714. •Ibn Sirāyā in *Salāḥ al-Mu'min fī al-Du'a'*, 1:183 §298.

² Set forth by •al-Bukhārī in *al-Tārīkh al-Kabīr*, 3:88 §307. •al-Ṭabarānī in *al-Du'a'*, 1:395 §1327. •al-Hindī in *Kanz al-'Ummāl*, 2:47 §3360.

89/11. According to 'Abd Allāh b. 'Amr رضي الله عنه:

"Allah's Messenger ﷺ said: 'The supplication that is answered most quickly is the supplication of someone who is absent on behalf of someone who is absent!'"¹

Reported by al-Tirmidhī, Abū Dāwūd and Ibn Abī Shayba.

١٢/٩٠. وَفِي رِوَايَةِ عِمْرَانَ بْنِ حُصَيْنٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دُعَاءُ الْأَخِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ لَا يَرُدُّ.
رَوَاهُ الْبَزَّازُ.

90/12. According to 'Imrān b. رضي الله عنه uṣayn رضي الله عنه:

"Allah's Messenger ﷺ said: 'A brother's supplication in the absence of his brother is not rejected.'"²

Reported by al-Bazzār.

١٣/٩١. وَفِي رِوَايَةِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: دَعْوَتَانِ لَيْسَ بَيْنَهُمَا وَبَيْنَ اللَّهِ ﷻ حِجَابٌ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ.
رَوَاهُ الطَّبْرَانِيُّ.

91/13. According to 'Abd Allah b. 'Abbās رضي الله عنه:

"Allah's Messenger ﷺ said: 'Two supplications are such as there is no screen between them and Allah Most High: a supplication of an oppressed one, and a supplication of a brother on behalf of his brother in his absence.'"³

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:352 §1980. •Abū Dāwūd in *al-Sunan*, 2:89 §1535. •Ibn Abī Shayba in *al-Muṣannaf*, 6:21 §29159. •al-Qudā'ī in *Musnad al-Shihāb*, 2:265 §1328. •'Abd b. umyad in *al-Musnad*, 1:134 §331.

² Set forth by •al-Bazzār in *al-Musnad*, 9:52 §3577. •al-Haythamī in *Majma' al-Zawā'id*, 10:152. •al-Hindī in *Kanz al-'Ummāl*, 2:43 §3312. •al-Munāwī in *al-Taysīr bi Sharḥ al-Jāmi' al-Ṣaghīr*, 2:6.

³ Set forth by •al-Ṭabarānī in *al-Mu'jam al-Kabīr*, 11:119 §11232 & in *al-*

Reported by al-Ṭabarānī.

Duʿā, 1:395 §1330. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 3:130 §3373.
•al-Haythamī in *Majmaʿ al-Zawāʿid*, 10:152. •al-Hindī in *Kanz al-ʿUmmāl*,
2:44 §3317.

حُسْنُ الْعَهْدِ وَالْوَفَاءُ بِهِ

SECTION 3

EXCELLENT FULFILMENT OF PROMISES

QUR'ĀN

١. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ﴾

1. ﴿O believers! Fulfil (your) promises.﴾¹

٢. ﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا ٱلْأَيْمَٰنَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ ٱللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ ٱللَّهَ يَعْلَمُ مَا تَفْعَلُونَ﴾

2. ﴿And always fulfil the promise of Allah when you promise, and do not break oaths after making them firm, whilst you have already made Allah a surety over you. Surely, Allah knows well whatever you do.﴾²

٣. ﴿وَأَوْفُوا بِالْعَهْدِ إِنَّ ٱلْعَهْدَ كَانَ مَسْئُولًا﴾

3. ﴿And always fulfil the promise. No doubt, the promise will be questioned about.﴾³

¹ Qur'ān, 5:1.

² Ibid., 16:91.

³ Ibid., 17:34.

HADITH

١٤/٩٢. عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدْعَهَا: إِذَا أُوْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ. مُتَّفَقٌ عَلَيْهِ.

92/14. According to ‘Abd Allāh b. ‘Amr رضي الله عنه, Allah’s Messenger ﷺ said:

“There are four things which, if someone is cloaked in them, he is a sheer hypocrite, and if someone contains a trait of them, he contains a trait of hypocrisy until he gets rid of it: (1) If he is trusted, he betrays, (2) if he speaks, he lies, (3) if he makes a contract, he violates it, and (4) if he disputes, he acts immorally.”¹

Agreed upon by al-Bukhārī and Muslim.

١٥/٩٣. وَفِي رِوَايَةٍ عَنْ أَبِي أُسَيْدٍ مَالِكِ بْنِ رَبِيعَةَ السَّاعِدِيِّ رضي الله عنه، قَالَ: بَيْنَمَا أَنَا جَالِسٌ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ، هَلْ بَقِيَ عَلَيَّ مِنْ بِرِّ أَبِيي شَيْءٌ بَعْدَ مَوْتِهَا أَبْرَهُمًا بِهِ؟ قَالَ: نَعَمْ خِصَالٌ أَرْبَعَةٌ: الصَّلَاةُ عَلَيْهَا وَالِاسْتِغْفَارُ هُمَا، وَإِنْفَاذُ عَهْدِهَا، وَإِكْرَامُ صَدِيقِهَا، وَصِلَةُ الرَّحِمِ الَّتِي لَا رَحِمَ لَكَ إِلَّا مِنْ قَبْلِهَا، هُوَ الَّذِي بَقِيَ عَلَيْكَ مِنْ بِرِّهَا بَعْدَ مَوْتِهَا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ مَاجَه.

93/15. Narrated Abū Usayd Mālik b. Rabi‘a al-Sa‘idī رضي الله عنه:

“While we were with the Messenger of Allah ﷺ, a man from Ansar came to him and submitted: ‘O Messenger of Allah! Is there any good

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:21 §34. •Muslim in *al-Shaḥīḥ*, 1:78 §58. •Aḥmad b. anbal in *al-Musnad*, 2:189 §6768. •Abū Dāwūd in *al-Sunan*, 4:221 §4688. •al-Tirmidhī in *al-Sunan*, 5:19 §2632. •al-Nasā’ī in *al-Sunan*, 8:16 §5020.

deed left that I can do on behalf of my parents after their death?' He replied: "Yes, there are four practices: you can invoke supplication for them, ask for forgiveness for them, carry out their promises after their death, honour their friends, and behave well with their kinships.... These are the acts of righteousness that are upon you after their death."¹

Reported by Aḥmad b. anbal, Abū Dāwūd and Ibn Mājah.

١٦/٩٤. وَفِي رِوَايَةِ سُلَيْمِ بْنِ عَامِرٍ يَقُولُ: كَانَ بَيْنَ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ وَبَيْنَ أَهْلِ الرُّومِ عَهْدٌ، وَكَانَ يَسِيرُ فِي بِلَادِهِمْ حَتَّى إِذَا انْقَضَى الْعَهْدُ أَغَارَ عَلَيْهِمْ. فَإِذَا رَجُلٌ عَلَى دَابَّةٍ أَوْ عَلَى فَرَسٍ وَهُوَ يَقُولُ: اللَّهُ أَكْبَرُ وَفَاءٌ لَا غَدْرٌ، وَإِذَا هُوَ عَمْرُو بْنُ عَبْسَةَ رَضِيَ اللَّهُ عَنْهُ. فَسَأَلَهُ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمٍ عَهْدٌ فَلَا يَحْلَنَ عَهْدًا وَلَا يَسُدَّنَّهُ حَتَّى يَمْضِيَ أَمْدُهُ أَوْ يَنْبِذَ إِلَيْهِمْ عَلَى سَوَاءٍ. قَالَ: فَرَجَعَ مُعَاوِيَةُ رَضِيَ اللَّهُ عَنْهُ بِالنَّاسِ.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ

حَسَنٌ صَحِيحٌ.

94/16. Sulaym b. 'Āmir said:

"There was a treaty between Mu'āwiya رَضِيَ اللَّهُ عَنْهُ and the Byzantines, and he (Mu'āwiya) approached their country so he could attack them when the treaty ends. Suddenly, he saw a man on a horse who was saying: 'Allah is the Greatest! Fulfil the promise; do not break the promise.' And when they looked, they found that he was 'Amr b. 'Abasa رَضِيَ اللَّهُ عَنْهُ. When Mu'āwiya questioned him (about that), he said: 'I heard the Messenger of Allah say: "When one has a treaty with people, he must not breach it or tease them until its term comes to an end or they should openly declare the cancellation of the treaty equally in retribution (and

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:497 §16103. •Abū Dāwūd in *al-Sunan*, 4:336 §5142. •Ibn Mājah in *al-Sunan*, 2:1208 §3664. •al-ākīm in *al-Mustadrak*, 4:171 §7260. •al-Ṭabarānī in *al-Mu'jam al-Awsat*, 8:65 §7976.

you inform them).” It is said: By hearing that, Mu‘āwiya returned.”¹

Reported by Aḥmad b. anbal, Abū Dāwūd and al-Tirmidhī.

These are the wordings of al-Tirmidhī and he said: “This is a fine authentic tradition.”

١٧/٩٥. وَفِي رِوَايَةٍ عَنْ بُرَيْدَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مَا نَقَضَ قَوْمٌ الْعَهْدَ إِلَّا كَانُوا الْقَتْلُ بَيْنَهُمْ، وَلَا ظَهَرَتِ الْفَاحِشَةُ فِي قَوْمٍ إِلَّا سَلَطَ عَلَيْهِمُ الْمَوْتُ، وَلَا مَنَعَ قَوْمٌ الزَّكَاةَ إِلَّا حَبَسَ عَنْهُمْ الْقَطْرُ.

رَوَاهُ الْحَاكِمُ، وَقَالَ: صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ وَابْنِ هَيَّظٍ.

95/17. According to Buraydah رضي الله عنه:

“The Prophet ﷺ said: ‘Killing becomes a practice when a nation violates a treaty, death is enforced when obscenity emerges in a nation; and when a nation stops paying Alms-due then the rain is stopped on them.’”²

Reported by al- ākim and al-Bayhaqī. Al- ākim said: “This is an authentic tradition in conformity with the stipulation of Muslim.”

١٨/٩٦. عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْحَمَسَاءِ رضي الله عنه قَالَ: بَايَعْتُ النَّبِيَّ ﷺ بَيْعٍ قَبْلَ أَنْ يُبْعَثَ، وَبَقِيَتْ لَهُ بَقِيَّةٌ فَوَعَدْتُهُ أَنْ آتِيَهُ بِهَا فِي مَكَانِهِ، فَنَسِيتُ ثُمَّ ذَكَرْتُ بَعْدَ ثَلَاثٍ، فَجِئْتُ فَإِذَا هُوَ فِي مَكَانِهِ، فَقَالَ: يَا فَتَى، لَقَدْ شَقَقْتَ عَلَيَّ. أَنَا هَاهُنَا مِنْذُ ثَلَاثٍ أَنْتَظِرُكَ. رَوَاهُ أَبُو دَاوُدَ.

96/18. According to ‘Abd Allah b. Abī al- āmsā’:

“I bought something from the Prophet before the announcement of his Prophethood, and some of the price was still due on me. I promised

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:113 §17066. •Abū Dāwūd in *al-Sunan*, 3:83 §2759. •al-Tirmidhī in *al-Sunan*, 4:143 §1580.

² Set forth by •al- ākim in *al-Mustadrak*, 2:136 §2577. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:346 §6190.

him that I would bring it (the remaining money) to him at the same place, but I forgot. When I remembered three days later, I went to that place and found him there. He said: 'You have troubled me, young man. I have been waiting for you here for three days.' (He [Prophet] did not utter any word of anger besides that)."¹

Reported by Abū Dāwūd.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 4:299 §4996.

سِتْرُ الْعُيُوبِ وَحِفْظُ الْأَسْرَارِ

SECTION 4

COVERING THE FAULTS AND PROTECTING THE
SECRETS OF OTHERS

QUR'ĀN

١. ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ﴾

1. *Why did it not happen that when you heard of it (the slander), the believers, both men and women, would think good of their own people and say: 'This is obviously a fabricated accusation (based on falsehood)'?*¹

٢. ﴿لَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا بُهْتَنٌ عَظِيمٌ﴾

2. *And when you heard of this (heinous charge), why did you not declare (at the same moment): 'It is not (at all justified) for us to talk about it'? (Rather you should have said: 'O Allah,) Holy are You (High above making such a woman the beloved wife of Your Beloved and Esteemed Messenger ﷺ). This is a grave charge.'*²

¹ Qur'ān, 24:12.

² Ibid., 24:16.

٣. ﴿وَإِذْ أَسْرَأَ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ﴾

3. *«And when the Prophet (ﷺ) secretly disclosed a matter to one of his wives, but when she mentioned it and Allah made it known to the Prophet (ﷺ), then the Prophet reminded her of some part of it and overlooked (to inform) the rest of it. Then when the Prophet (ﷺ) informed her of it (that she had disclosed that secret), she said: 'Who has told you of that?' The Prophet (ﷺ) said: 'The All-Knowing, All-Aware (Lord) has told me.'»¹*

٤. ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا﴾

4. *«O believers! Avoid most conjectures. Indeed, some conjectures are sins (liable to punishment in the Hereafter). And spy not (on someone's unknown matters or secrets)»²*

٥. ﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

5. *«Woe to everyone who slanders (face to face) and finds fault (in absence)!»³*

HADITH

١٩/٩٧. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ. لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ. وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ. وَمَنْ فَرَّجَ عَنْ

¹ Ibid., 66:3.

² Ibid., 49:12.

³ Ibid., 104:1.

مُسْلِمٍ كُرْبَةً فَرَجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ. وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

مُتَّفَقٌ عَلَيْهِ.

97/19. According to Ibn 'Umar رضي الله عنه, Allah's Messenger ﷺ said:

"The Muslim is the brother of the Muslim; he does not wrong him and he does not forsake him helpless (in hardship). If someone attends to his brother's need (persistently), Allah attends to his need (and provides him help). If someone relieves a Muslim of an agony of the world, Allah will relieve him of one of the agonies of the Day of Resurrection. If someone hides the faults of a Muslim, Allah will hide his faults on the Day of Resurrection."¹

Agreed upon by al-Bukhārī and Muslim.

٢٠/٩٨. وَفِي رِوَايَةٍ عَنْهُ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالْحَاكِمُ.

98/20. According to Abū Hurayra رضي الله عنه:

"The Prophet ﷺ said: 'If someone covers the faults of anyone in this world, Allah will cover his faults in the Hereafter.'"²

Reported by Muslim, Aḥmad and al- ākim.

٢١/٩٩. عَنْ كَعْبِ بْنِ عُلْقَمَةَ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ يَذْكُرُ أَنَّهُ سَمِعَ دُخَيْنًا كَاتِبَ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كَانَ لَنَا جِيرَانٌ يَشْرَبُونَ الْخَمْرَ فَنَهَيْتُهُمْ فَلَمْ يَنْتَهُوا. فَقُلْتُ لِعُقْبَةَ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:862 §2310. •Muslim in *al-Ṣaḥīḥ*, 4:1996 §2580. •Abū Dāwūd in *al-Sunan*, 4:273 §4893. •al-Tirmidhī in *al-Sunan*, 4:34 §1435.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2002 §2590. •Aḥmad b. anbal in *al-Musnad*, 2:404 §9237. •al- ākim in *al-Mustadrak*, 4:425 §8160.

بْنِ عَامِرٍ رَضِيَ عَنْهُ: إِنَّ جِيرَانَنَا هَؤُلَاءِ يَشْرَبُونَ الْخَمْرَ وَإِنِّي نَهَيْتُهُمْ فَلَمْ يَنْتَهُوْا وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ، فَقَالَ: دَعُهُمْ، ثُمَّ رَجَعْتُ إِلَى عُقْبَةَ رَضِيَ عَنْهُ مَرَّةً أُخْرَى فَقُلْتُ: إِنَّ جِيرَانَنَا قَدْ أَبَوْا أَنْ يَنْتَهُوْا عَنْ شُرْبِ الْخَمْرِ وَأَنَا دَاعٍ لَهُمُ الشَّرْطَ، قَالَ: وَيَحْكُ دَعُهُمْ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ رَأَى عَوْرَةً فَسَرَّهَا كَانَ كَمَنْ أَحْيَا مَوْءُودَةً.
رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالنَّسَائِيُّ.

99/21. On the authority of Ka'b b. 'Alqama, he heard Abū al-Haytham say that he heard from Dukhayn, the scribe of 'Uqbah ibn 'Āmir, saying:

"We had some neighbours who used to drink alcohol. I forbade them, but they did not stop. I then said to 'Uqbah b. 'Āmir that these neighbours of ours drink alcohol, and I tried to prevent them but they did not stop, and I am going to call the police on them. He said: 'Leave them.' I again came to 'Uqbah b. 'Āmir and said: 'Our neighbours have refused to refrain from drinking (alcohol), therefore, I am going to call the police on them.' He said: 'Woe to you! Leave them be because I heard the Messenger of Allah say: "He who sees someone's fault and then conceals it will be like the one who has brought to life a girl buried alive."'"¹

Reported by Aḥmad, Abū Dāwūd and al-Nasā'ī. The above wordings are from Abū Dāwūd.

٢٢/١٠٠. عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَرَّ عَوْرَةَ أَخِيهِ الْمُسْلِمِ سَرَّ اللَّهُ عَوْرَتَهُ يَوْمَ الْقِيَامَةِ، وَمَنْ كَشَفَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ كَشَفَ اللَّهُ عَوْرَتَهُ حَتَّى يَفْضَحَهُ بِهَا فِي بَيْتِهِ.
رَوَاهُ ابْنُ مَاجَه.

100/22. It was narrated from Ibn 'Abbās that the Prophet said:

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:147 §17370. •Abū Dāwūd in *al-Sunan*, 4:273 §4891-4892. •al-Nasā'ī in *al-Sunan al-Kubrā*, 4:147 §7281.

“Whoever conceals (the faults of) his Muslim brother, Allah Most High will conceal his faults on the Day of Resurrection. Whoever discloses the fault of his Muslim brother, Allah will disclose his faults, until He disgraces him, due to it, in his own house.”¹

Reported by Ibn Mājah.

TRADITIONS OF THE COMPANIONS AND PIOUS SCHOLARS OF EARLY TIMES

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: سِرُّكَ أَسِيرُكَ، فَإِنْ تَكَلَّمْتَ بِهِ صِرْتَ أَسِيرَهُ.
رَوَاهُ السَّامَوَرْدِيُّ فِي آدَبِ الدُّنْيَا وَالْدِّينِ.

According to ‘Alī Ibn Abī Ṭālib:

“Your secret is your captive. If you disclose it, then you become its captive.”²

Reported by al-Māwardī in *Adab al-Dunyā wa al-Dīn*.

قَالَ الْحَسَنُ: إِنَّ مِنَ الْخِيَانَةِ أَنْ تُحَدِّثَ بِسِرِّ أَخِيكَ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الصَّمْتِ.

According to al-Hasan al-Baṣrī:

“It is included in betrayal if you disclose your brother’s secret.”³

Reported by Ibn Abī al-Dunyā in *al-Ṣamt*.

¹ Set forth by •Ibn Mājah in *al-Sunan*, 2:850 §2546.

² Set forth by •al-Māwardī in *Adab al-Dunyā wa al-Dīn*, p. 367.

³ Set forth by •Ibn Abī al-Dunyā in *al-Ṣamt wa Ādāb al-Lisān*, 1:214 §404.

الْعَفْوُ وَالصَّفْحُ وَالتَّسَامُحُ

SECTION 5

FORGIVING, OVERLOOKING AND HIDING THE
FAULTS OF OTHERS

QUR'ĀN

١. ﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا
حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا
حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

1. *«Many of the People of the Book desire to turn you back to disbelief after you have believed because of the jealousy they have in their hearts, despite the fact that the truth has become evident to them. So keep forbearing and overlooking till Allah sends His command. Verily, Allah has (absolute) control over everything.»¹*

٢. ﴿خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾

2. *«(O Esteemed Beloved!) Adopt forbearance, always command piousness, and keep aloof from the ignorant.»²*

٣. ﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ

¹ Qur'ān, 2:109.

² Ibid., 7:199.

لَا يَتِيَّةٌ فَاصْفَحَ الصَّفْحَ الْجَمِيلَ ﴿١﴾

3. *And We have not created the heavens and the earth and whatever is between them without any purpose. And the Hour of Resurrection is certainly approaching. So, (O embodiment of excellent morality,) bear with (them) most graciously and effectively with perseverance.﴾¹*

٤. ﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ﴾

4. *And the requital of an evil is the like of that evil. Then he who forgives and (by forgiving) reforms, his reward is with Allah. Verily, He does not make friends with the wrongdoers.﴾²*

HADITH

٢٣/١٠١. عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ ﷺ يَحْكِي نَبِيًّا مِنَ الْأَنْبِيَاءِ، ضَرْبُهُ قَوْمُهُ فَأَذْمُوهُ وَهُوَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: اَللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ.

مُتَّفَقٌ عَلَيْهِ.

101/23. According to 'Abd Allah رضي الله عنه:

"I saw the Prophet ﷺ in a state, as though he was talking about one of the prophets whose nation had beaten him to bleed, while he was cleaning the blood off his illumined face, and he was saying, 'O Allah! Forgive my nation, for they do not have cognizance of me.'"³

¹ Ibid., 15:85.

² Ibid., 42:40.

³ Set forth by •al-Bukhārī in *al-Sahīh*, 3:1282 §3290. •Muslim in *al-Sahīh*, 3:1417 §1792. •Aḥmad b. anbal in *al-Musnad*, 1:453 §4331. •Ibn Mājah in *al-Sunan*, 2:1335 §4025. •Abū Ya'la in *al-Musnad*, 9:131 §5205. •al-Bazzār in

Agreed upon by al-Bukhārī and Muslim.

٢٤/١٠٢. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: كَانَ الرَّجُلُ يُدَايِنُ النَّاسَ فَكَانَ يَقُولُ لِفَتَاهُ: إِذَا أَتَيْتَ مُعْسِرًا فَتَجَاوَزْ عَنْهُ لَعَلَّ اللَّهَ أَنْ يَتَجَاوَزَ عَنَّا. قَالَ فَلَقِيَ اللَّهَ فَتَجَاوَزَ عَنْهُ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَالنَّسَائِيُّ.

102/24. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘A person used to lend money to people. He would tell his servant to overlook the destitute if he goes to get repayment of loan, for perhaps Allah Most High will overlook us. When he met Allah Most High (after his death), then Allah Most High overlooked him (and forgave him).’”¹

Reported by al-Bukhārī, Aḥmad and al-Nasā’ī.

٢٥/١٠٣. وَفِي رِوَايَةٍ عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أُتِيَ اللَّهُ بِعَبْدٍ مِنْ عِبَادِهِ آتَاهُ اللَّهُ مَالًا فَقَالَ لَهُ: مَاذَا عَمِلْتَ فِي الدُّنْيَا؟—قَالَ: وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا—قَالَ: يَا رَبِّ أَتَيْتَنِي مَالَكَ فَكُنْتُ أَبَايَعُ النَّاسَ، وَكَانَ مِنْ خُلُقِي الْجَوَازُ، فَكُنْتُ أَتَسَرَّ عَلَى الْمُؤْسِرِ، وَأَنْظِرُ الْمُعْسِرَ. فَقَالَ اللَّهُ تَعَالَى: أَنَا أَحَقُّ بِذَا مِنْكَ تَجَاوَزُوا عَنْ عَبْدِي.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

103/25. According to Udayfa:

“A man was brought to Allah Most High, upon whom Allah Most High bestowed wealth. Allah Most High asked him: ‘What did you do in the world?’—The narrator said: ‘People cannot conceal anything from Allah Most High.’—The man replied: ‘O my Sustainer! You have

al-Musnad, 5:106–107 §1686.

¹ Set forth by •al-Bukhārī in *al-Sahīh*, 3:1283 §3293. •Muslim in *al-Sahīh*, 3:1196 §1562. •Aḥmad b. anbal in *al-Musnad*, 2:263 §7569. •al-Nasā’ī in *al-Sunan*, 7:318 §4695.

bestowed me wealth and I practiced to overlook. I was easy on the wealthy and overlooked the destitute.' Allah Most High said: 'I have more right to overlook than you. (He ordered the angels to) overlook this slave of Mine.'"¹

Reported by Muslim and Aḥmad.

٢٦/١٠٤. وَفِي رِوَايَةِ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ اللَّهَ يُحِبُّ سَمَحَ الْبَيْعِ، سَمَحَ الشَّرَاءِ، سَمَحَ الْقَضَاءِ.
رَوَاهُ التِّرْمِذِيُّ وَأَبُو يَعْلَى وَالْحَاكِمُ.

104/26. According to Abū Hurayra رضي الله عنه:

"Allah's Messenger ﷺ said: 'Allah Most High loves those who are compassionate in selling, buying and giving respite in repayment of loan.'"²

Reported by al-Tirmidhī, Abū Ya'la and al- ākim.

٢٧/١٠٥. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَا تَقَصَّتْ صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ.
رَوَاهُ مُسْلِمٌ وَالدَّارِمِيُّ.

105/27. Abū Hurayra رضي الله عنه reported that Allah's Messenger ﷺ was saying:

"Charitable donation does not in any way decrease the wealth, and the servant who forgives, Allah Most High adds to his honour, and the one who adopts humility for the pleasure of Allah Most High, Allah elevates his rank."³

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1195 §1560. •Aḥmad b. anbal in *al-Musnad*, 4:118 §17105.

² Set forth by •al-Tirmidhī in *al-Sunan*, 3:609 §1319. •Abū Ya'la in *al-Musnad*, 11:112 §6238. •al- ākim in *al-Mustadrak*, 2:64 §3338.

³ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:2001 §2588. •al-Dārimī in *al-Sunan*, 1:486 §1676. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 4:97 §2438. •Abū Ya'la in *al-*

Reported by Muslim and al-Dārimī.

٢٨/١٠٦. عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَصَمَّتْ عَنْهُ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ، كَمْ أَعْفُو عَنِ الْخَادِمِ؟ فَقَالَ: كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً.

رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

106/28. According to ‘Abd Allah b. ‘Umar رضي الله عنهما:

“A man came to the Prophet ﷺ and submitted: ‘O Messenger of Allah! How often shall I forgive a servant?’ He gave no reply, so the man repeated what he had said, but he still kept silence. When he asked a third time, he replied: ‘Forgive him seventy times daily.’”¹

Reported by Aḥmad, Abū Dāwūd (the wording is his) and al-Tirmidhī who said: “This is a fine tradition.”

٢٩/١٠٧. وَفِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ تَعَاَفُوا الْخُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغْنِي مِنْ حَدٍّ فَقَدْ وَجَبَ.

رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ وَالْحَاكِمُ وَقَالَ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

107/29. According to ‘Abd Allah b. ‘Amr b. al-‘Āṣ رضي الله عنهما:

“The Messenger of Allah ﷺ said: ‘Forgive the matters of the prescribed punishments among yourselves, for any prescribed punishment which I hear must be carried out (if matters come to the

Musnad, 11:344 §6458.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:111 §5899. •Abū Dāwūd in *al-Sunan*, 4:341 §5164. •al-Tirmidhī in *al-Sunan*, 4:336 §1949. •Abū Ya‘lā in *al-Musnad*, 10:133 §5760.

ruler, then the time of overlooking and forgiveness is passed already).”¹

Reported by Abū Dāwūd, al-Nasā’ī and al- ākim. Al- ākim said: “The sources of this hadith are excellent.”

٣٠ / ١٠٨ . عَنْ سَهْلِ بْنِ مُعَاذٍ بْنِ أَنَسٍ عَنْ أَبِيهِ عليه السلام عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ:
أَفْضَلُ الْفَضَائِلِ أَنْ تَصِلَ مَنْ قَطَعَكَ، وَتُعْطِيَ مَنْ مَنَعَكَ، وَتَصْفَحَ عَمَّنْ شَتَمَكَ.
رَوَاهُ أَحْمَدُ وَالطَّبْرَانِيُّ.

108/30. According to Sahl b. Mua’adh رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘The best excellence is to join the ties with the one who breaks up with you and grant him who refuses you and overlook the ones who call you names.’”²

Reported by Aḥmad and al-Ṭabarānī.

٣١ / ١٠٩ . وَفِي رِوَايَةِ أَبِي سَعِيدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَحْسِنُوا إِذَا وُلِّيتُمْ،
وَاعْفُوا عَمَّا مَلَكَتُمْ.
رَوَاهُ الْقُضَاعِيُّ.

109/31. According to Abū Sa’īd al-Khudhrī رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘When you are appointed as a ruler, then conduct goodness with people through your speech and action and overlook those under your command.’”³

Reported by al-Quḍā’ī.

٣٢ / ١١٠ . عَنْ أَبِي بَكْرٍ رضي الله عنه قَالَ: بَلَّغْنَا أَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَأْمُرُ يَوْمَ الْقِيَامَةِ مُنَادِيًا

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 4:133 §4376. •al-Nasā’ī in *al-Sunan*, 8:70 §4885. •al- ākim in *al-Mustadrak*, 4:424 §8156. •al-Bayhaqī in *al-Sunan al-Kubrā*, 8:331 §17389.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:438 §15656. •Ṭabarānī in *al-Mu’jam al-Kabīr*, 20:188 §413.

³ Set forth by •al-Quḍā’ī in *Musnad al-Shihāb*, 1:413 §712.

فَيَنَادِي: أَلَا مَنْ كَانَ لَهُ عِنْدَ اللَّهِ بِغَالٍ شَيْءٌ فَلْيُثْمِرْ، فَيَقُومُ أَهْلُ الْعَفْوِ فَيَكَاِفُهُمُ اللَّهُ عَزَّ وَجَلَّ بِمَا كَانَ مِنْ عَفْوِهِمْ عَنِ النَّاسِ.
رَوَاهُ الْمَرْوَزِيُّ.

110/32. According to Abū Bakr رَضِيَ:

“On the Day of Resurrection, Allah Most High will command a herald. Thus, he will proclaim: ‘Arise those who have any reward left with Allah Most High.’ Then the people of forgiveness will arise and Allah Most High will overlook (their faults) in recompense of theirs.”¹

Reported by al-Marwazī.

TRADITIONS OF PIOUS SCHOLARS OF EARLY TIMES

عَنْ عِكْرَمَةَ قَالَ: قَالَ اللَّهُ تَعَالَى لِيُوسُفَ: يَا يُوسُفُ بِعَفْوِكَ عَنْ
إِخْوَتِكَ رَفَعْتُ ذِكْرَكَ فِي الذَّاكِرِينَ.
رَوَاهُ الْخَرَائِطِيُّ فِي الْمُنْتَقَى.

According to ‘Ikrama:

“Allah Most High said to Yūsuf: ‘O Yūsuf! I have raised your remembrance high among the people of remembrance, for you have forgiven your brothers.’”²

Reported by al-Kharā’iṭī in *al-Muntaqā*.

عَنِ الْحَسَنِ يَقُولُ: إِذَا جَثَّتِ الْأُمَمُ بَيْنَ يَدَيِّ رَبِّ الْعَالَمِينَ يَوْمَ
الْقِيَامَةِ نُوذُوا لِيُثْمِرَ مَنْ أَجْرُهُ عَلَى اللَّهِ فَلَا يَقُومُ إِلَّا مَنْ عَفَا فِي الدُّنْيَا.

¹ Set forth by •Abū Bakr al-Marwazī in *al-Musnad*, 1:73.

² Set forth by •al-Kharā’iṭī in *al-Muntaqā min Kitāb Makārim al-Akhlāq wa Ma‘ālīhā*, 1:85 §172.

رَوَاهُ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ.

According to al- Hasan al-Baṣrī:

“When all the communities will be presented with humility to the Sustainer of the worlds, it will be said: ‘Whoever has reward left upon Allah Most High should arise.’ Except for those who forgive, no one else would arise.”¹

Reported by Abū Nu‘aym in *al- ilya*.

عَنِ الْحَسَنِ قَالَ: أَفْضَلُ أَخْلَاقِ الْمُؤْمِنِ الْعَفْوُ.

رَوَاهُ ابْنُ مُفْلِحٍ فِي الْأَدَابِ.

According to al- Hasan al-Baṣrī:

“The best morality of a believer is forgiveness.”²

Reported by Ibn Mufliḥ in *al-Ādāb*.

¹ Set forth by •Abū Nu‘aym in *al- ilyat al-Awliyā*, 9:204.

² Set forth by •Ibn Mufliḥ in *al-Ādāb al-Shar‘īa*, 1:101.

الْجُودُ وَالْإِثَارُ

SECTION 6

GENEROSITY AND PREFERENCE FOR OTHERS

QUR'ĀN

١. ﴿وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوُ﴾

1. *And they also ask you about what they should spend. Say: 'Spend whatever is surplus to your needs.'*¹

٢. ﴿لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

2. *You can never attain to piety unless you spend (in the cause of Allah) out of that which you like the most; and Allah surely knows well whatever you give away.*²

٣. ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾

3. *(These spoils are for those Anṣār [Supporters] as well) who had taken the city (of Medina) and the faith as*

¹ Qur'ān, 2:219.

² Ibid., 3:92.

*their home before (the Emigrants came). They love those who have come to them as Emigrants, and do not feel any need (or niggardly feeling) in their hearts pertaining to that (wealth) which is given to the Emigrants, and prefer them to themselves, even though they may themselves be in dire need. And he who is saved from the miserliness of his (ill-commanding) self, it is they who are successful and victorious.*¹

HADITH

٣٣/١١١. عَنْ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدُ مَا يَكُونُ فِي رَمَضَانَ حِينَ يَلْقَاهُ جَبْرَيْلُ، وَكَانَ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ أَجْوَدُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ. مُتَّفَقٌ عَلَيْهِ.

III/33. According to Ibn 'Abbās رضي الله عنه:

“Allah’s Messenger ﷺ was the most generous of all the people, and his generosity used to reach its maximum in the month of Ramaḍān when Gabriel would meet him. Gabriel used to meet him every night of Ramaḍān and go over the Qur’ān with him. Hence, Allah’s Messenger ﷺ was even more generous than the strong wind in readiness for charitable donation.”²

This is agreed by al-Bukhārī and Muslim.

٣٤/١١٢. وَفِي رِوَايَةٍ عَنْ جَابِرٍ رضي الله عنه يَقُولُ: مَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ فَطُفِقَ قَالَ لَا. مُتَّفَقٌ عَلَيْهِ.

¹ Ibid., 59:9.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:6 §6. •Muslim in *al-Ṣaḥīḥ*, 4:1803 §2308. •Aḥmad b. anbal in *al-Musnad*, 1:288 §2616. •al-Nasā’ī in *al-Sunan*, 4:125 §2095.

112/34. According to Jābir b. ‘Abd Allah ﷺ:

“Never did it happen when anything was asked of the Messenger of Allah ﷺ, and he said ‘no’ to it.”¹

Agreed upon by al-Bukhārī and Muslim.

٣٥/١١٣. وَفِي رِوَايَةٍ أَبِي هُرَيْرَةَ ﷺ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ إِنِّي مَجْهُودٌ فَأَرْسَلْ إِلَى بَعْضِ نِسَائِهِ، فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، ثُمَّ أَرْسَلَ إِلَى أُخْرَى، فَقَالَتْ: مِثْلَ ذَلِكَ حَتَّى قُلْنَ كُلُّهُنَّ مِثْلَ ذَلِكَ، لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا عِنْدِي إِلَّا مَاءٌ، فَقَالَ: مَنْ يُضَيِّفُ هَذَا اللَّيْلَةَ رَحِمَهُ اللَّهُ، فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ، فَقَالَ: أَنَا يَا رَسُولَ اللَّهِ، فَاذْهَبْ بِهِ إِلَى رَحْلِهِ، فَقَالَ لِمَرَأَتِهِ: هَلْ عِنْدَكَ شَيْءٌ؟ قَالَتْ: لَا إِلَّا قُوْتُ صَبْيَانِي. قَالَ: فَعَلَّيْهِمْ شَيْءٌ فَإِذَا دَخَلَ ضَيْفُنَا فَأَطْفِئِ السَّرَاجَ وَأَرِيهِ أَنَّا نَأْكُلُ فَإِذَا أَهْوَى لِيَأْكُلَ فَقُومِي إِلَى السَّرَاجِ حَتَّى تُطْفِئِيهِ، قَالَ: فَفَعَعَدُوا وَآكَلَ الضَّيْفُ. فَلَمَّا أَصْبَحَ عَدَا عَلَى النَّبِيِّ ﷺ فَقَالَ: قَدْ عَجَبَ اللَّهُ مِنْ صَنِيعِكُمْ بِضَيْفِكُمُ اللَّيْلَةَ.

مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ مُسْلِمٍ.

113/35. According to Abū Hurayra ﷺ:

“A man came to Allah’s Messenger ﷺ and submitted: ‘O Allah’s Messenger! I am starving.’ The Prophet sent (someone) to one of his wives (to get something), but she said: ‘By the One who has sent you with the truth, I do not have anything but water.’ Then he sent the message to another wife and she said the same, until all said the same: ‘By the One who has sent you with the truth, I have nothing but water.’ Eventually, he said: ‘Whoever will entertain this man tonight, Allah

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 5:2244 §5687. •Muslim in *al-Shaḥīḥ*, 4:1805 §2311. •Aḥmad b. anbal in *al-Musnad*, 3:307 §14333. •al-Dārimī in *al-Sunan*, 1:47 §70. •Ibn Abī Shayba in *al-Muṣannaf*, 6:329 §31810. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 6:191 §5974. •Abū Yaʿlā in *al-Musnad*, 4:6 §2001.

Most High will bestow mercy upon him.’ A man from Ansar got up and submitted: ‘O Messenger of Allah! I (will entertain him).’ So he went to his home and asked his wife: ‘Do you have anything (to eat)?’ She said: ‘No, I have only food for the children.’ He said, ‘Amuse the children with something, and when our guest comes, put off the lamp. Show him by pretending that we are also eating dinner. When he eats, then put out the light.’ Then they all sat and the guest ate. In the morning, the man went to Allah’s Messenger, who said, ‘Allah is very pleased with your excellent conduct with your guest last night.’”¹

Agreed upon by al-Bukhārī and Muslim and the wording is of Muslim.

٣٦/١١٤. وَفِي رِوَايَةٍ عَنْهُ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَالَ اللَّهُ ﷻ: أَنْفَقَ أَنْفَقَ عَلَيْكَ. وَقَالَ: يَدُ اللَّهِ مَلَأَى لَا تَغِيضُهَا نَفَقَةً، سَحَاءُ اللَّيْلِ وَالنَّهَارِ. وَقَالَ: أَرَأَيْتُمْ مَا أَنْفَقَ مُنْذُ خَلَقَ السَّمَاءَ وَالْأَرْضَ فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى السَّمَاءِ، وَبِيَدِهِ الْمِيزَانُ يُخَفِّضُ وَيَرْفَعُ. مُتَّفَقٌ عَلَيْهِ.

114/36. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said: ‘Allah said: “Spend in My way, and I shall spend on you.”’ And he said, ‘Allah’s Hand is full, and (its fullness) never empties by spending night and day.’ He also said, ‘Do you not see how much He has bestowed since He created the Heavens and the Earth? Nevertheless, His treasure is not in any way lessened. His Throne was over the water at that time; and in His Hand there is the balance (of justice); He lowers (its one side) and raises (the other).’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 4:1854 §4607. •Muslim in *al-Shaḥīḥ*, 3:1624 §2054. •Abū Ya‘lā in *al-Musnad*, 11:30 §6168.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 4:1724 §4407. •Muslim in *al-Shaḥīḥ*, 2:690 §993. •Aḥmad b. anbal in *al-Musnad*, 2:313, 500 §8125, 10507. •Ibn Mājah in *al-Sunan*, 1:71 §197.

٣٧/١١٥. وَفِي رِوَايَةٍ عَنْهُ عليه السلام عَنِ النَّبِيِّ ﷺ: قَالَ: السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ تَعَالَى، قَرِيبٌ مِنَ الْجَنَّةِ، قَرِيبٌ مِنَ النَّاسِ، بَعِيدٌ مِنَ النَّارِ. وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ تَعَالَى، بَعِيدٌ مِنَ الْجَنَّةِ، بَعِيدٌ مِنَ النَّاسِ، قَرِيبٌ مِنَ النَّارِ. وَجَاهِلٌ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ تَعَالَى مِنَ عَابِدٍ بَخِيلٍ.

رَوَاهُ التِّرْمِذِيُّ وَالطَّبْرَانِيُّ.

115/37. According to Abū Hurayra رضي الله عنه:

“The Prophet ﷺ said: ‘A generous one is near to Allah Most High, near to Paradise and near to people and away from Hell. A stingy one is far from Allah Most High, far from Paradise and near to Hell. Allah loves an ignorant generous person more than a close-fisted devotee.’”¹

Reported by al-Tirmidhī and al-Ṭabarānī.

٣٨/١١٦. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ مَنْ تَصَدَّقَ بِعَدَلٍ ثَمَرَةٌ مِنْ كَنْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ وَإِنَّ اللَّهَ يَتَقَبَّلُهَا بِيَمِينِهِ، ثُمَّ يُرِيهَا لِصَاحِبِهِ كَمَا يُرَى أَحَدُكُمْ فَلَوَّهُ حَتَّى تَكُونَ مِثْلَ الْجَبَلِ. مُتَّفَقٌ عَلَيْهِ.

116/38. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said, ‘If anyone gives charity equal to one date-fruit from the honestly earned money—and Allah accepts only the honestly earned money—Allah takes it in His right (hand) and then raises it for the giver the way someone of you brings up a calf, until that (pious act) becomes as big as a mountain.’”²

Agreed upon by al-Bukhārī and Muslim.

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 4:342 §1961. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 3:27 §2363. •al-Bayhaqī in *Shuʿab al-Imān*, 7:428 §10847.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:511 §1344. •Muslim in *al-Ṣaḥīḥ*, 2:702 §1014. •Aḥmad b. anbal in *al-Musnad*, 2:419 §9423.

٣٩/١١٧. عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ رضي الله عنه قَالَ: إِنَّ النَّبِيَّ ﷺ قَالَ: مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْنِ فَلْيَذْهَبْ بِثَالِثٍ وَمَنْ كَانَ عِنْدَهُ طَعَامُ أَرْبَعَةٍ فَلْيَذْهَبْ بِخَامِسٍ أَوْ سَادِسٍ. مُتَّفَقٌ عَلَيْهِ.

117/39. According to ‘Abd al-Raḥmān b. Abī Bakr رضي الله عنه:

“The Prophet ﷺ said: ‘The one amongst you who has food for two persons should take the third one with him. And he who has with him food for four persons should take the fifth or sixth one (with him).’”¹

Agreed upon by al-Bukhārī and Muslim.

٤٠/١١٨. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: طَعَامُ الْإِثْنَيْنِ كَافِيَ الثَّلَاثَةِ وَطَعَامُ الثَّلَاثَةِ كَافِيَ الْأَرْبَعَةِ. مُتَّفَقٌ عَلَيْهِ.

118/40. According to Abū Hurayra رضي الله عنه:

“Allah’s Messenger ﷺ said, ‘The food for two persons is sufficient for three, and the food of three persons suffices for four.’”²

Agreed upon by al-Bukhārī and Muslim.

٤١/١١٩. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: طَعَامُ الْوَاحِدِ يَكْفِي الْإِثْنَيْنِ وَطَعَامُ الْإِثْنَيْنِ يَكْفِي الْأَرْبَعَةَ وَطَعَامُ الْأَرْبَعَةِ يَكْفِي الثَّمَانِيَةَ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ.

119/41. According to Jābir b. ‘Abd Allah رضي الله عنه:

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 3:1312 §3388. •Muslim in *al-Ṣaḥīḥ*, 3:1627 §3057. •Aḥmad b. anbal in *al-Musnad*, 1:198 §1712. •al-Bazzār in *al-Musnad*, 6:227 §2263.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2061 §5077. •Muslim in *al-Ṣaḥīḥ*, 3:1630 §2058. •Aḥmad b. anbal in *al-Musnad*, 2:407 §9266. •al-Tirmidhī in *al-Sunan*, 4:267 §1820.

“I heard Allah’s Messenger ﷺ saying: ‘Food for one person suffices two persons and food for two persons suffices four persons, and food for four persons suffices eight persons.’”¹

Reported by Muslim and Aḥmad b. anbal.

٤٢/١٢٠. عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدُلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَ شَرٌّ لَكَ، وَلَا تُلَامُ عَلَى كَفَافٍ، وَابْدَأْ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى.

مُتَّفَقٌ عَلَيْهِ، هَذَا لَفْظُ مُسْلِمٍ.

120/42. According to Abū Umāma رَضِيَ اللَّهُ عَنْهُ:

“Allah’s Messenger ﷺ said: ‘O son of Adam! It is good for you to expend the surplus, and it is bad for you to cling to it (i.e., hold back what is surplus to your needs). You will not be blamed for keeping (with you) as much as needed. And start spending on those who are dependent on you. And the upper (giving) hand is better than the lower (receiving) hand.’”²

Agreed upon by al-Bukhārī and Muslim (the wording is his).

٤٣/١٢١. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ مَعَ النَّبِيِّ ﷺ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، قَالَ: فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ مِنْ زَادٍ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ. قَالَ: فَذَكَرَ مِنْ أَصْنَافِ السَّالِ مَا ذَكَرَ، حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 3:1630 §2059. •Aḥmad b. anbal in *al-Musnad*, 3:301, 382 §14260, 15144. •al-Tirmidhī in *al-Sunan*, 4:267 §1820. •Ibn Mājah in *al-Sunan*, 2:1084 §3254.

² Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 2:518 §1360. •Muslim in *al-Ṣaḥīḥ*, 2:718 §1036. •Aḥmad b. anbal in *al-Musnad*, 5:262 §22319. •al-Tirmidhī in *al-Sunan*, 4:598 §22391.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ.

121/43. Abū Saʿīd al-Khudhūrī reported ﷺ:



“While we were with the Prophet ﷺ on a journey, suddenly a person came upon his camel and began to stare on the right and on the left; (it was at this moment) that Allah’s Messenger said: ‘He who has an extra mount should return it to the one who has no mount for him, and he who has surplus provisions should return to him who has no provisions.’ Abū Saʿīd al-Khudhūrī ﷺ narrated that the Prophet ﷺ kept on mentioning different kinds of resources until we understood that none of us has any right to keep the surplus.”¹

Reported by Muslim, Aḥmad and Abū Dāwūd.

٤٤ / ١٢٢. وَفِي رِوَايَةٍ عَنْ أَبِي كَبْشَةَ الْأَنْتَارِيِّ ﷺ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: ثَلَاثَةٌ أَقْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ مَا تَقْصُ مَالٌ عَبْدٌ مِنْ صَدَقَةٍ وَلَا ظُلْمٍ عَبْدٌ مَظْلَمَةً فَصَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقِيرٍ أَوْ كَلِمَةً نَحْوَهَا، وَأُحَدِّثُكُمْ حَدِيثًا فَاحْفَظُوهُ، قَالَ: إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ. عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَتَّقِي فِيهِ رَبَّهُ وَيَصِلُ فِيهِ رَحْمَهُ وَيَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٌ رَزَقَهُ اللَّهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النِّيَّةِ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ بِعَمَلِ فُلَانٍ؛ فَهُوَ بَيْنَتُهُ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا فَهُوَ يَخْطِئُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَهُ وَلَا يَعْلَمُ اللَّهُ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٌ لَمْ يَرْزُقْهُ اللَّهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بَيْنَتُهُ فَوِزْرُهُمَا سَوَاءٌ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ. وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

¹ Set forth by •Muslim in *al-Shāḥih*, 3:1354 §1728. •Aḥmad b. anbal in *al-Musnad*, 3:34 §11311. •Abū Dāwūd in *al-Sunan*, 2:125 §1663. •Ibn ibbān in *al-Shāḥih*, 12:238 §5419. •Abū Yaʿlā in *al-Musnad*, 2:326 §1064. •al-Bayhaqī in *al-Sunan al-Kubrā*, 4:182 §7571.

122/44. Abū Kabshah al-Anmārī  narrated that he heard the Messenger of Allah  say:

“There are three things on which I swear, but I am describing you one, so remember it.’ He said: ‘The wealth of (Allah’s) servant shall not plummet by charity. When the oppressed one observes patience over a wrong, Allah Most High enhances his honour. When someone opens the door of begging, then Allah opens the door of poverty* for him.’ (*The narrators said that the (Prophet) said poverty, or a similar statement or word.) Then he said: ‘And I shall narrate to you a narration, so remember it.’ He said: ‘The world is only for four persons: A servant whom Allah provides with wealth and knowledge, adopts Godwariness with the fear of His Sustainer and joins the ties of kinship with it, and he knows that Allah has a right in it. This man is at the level of the highest rank, and his rewards are the same as (the rewards of) a slave whom Allah provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: ‘If I had wealth, then I would do the deeds of so-and-so with it.’ He has his intention, so their rewards are the same. And a servant whom Allah provides with wealth, but He does not provide him with knowledge squanders his wealth due to his ignorance. He does not have Godwariness nor does he join the ties of kinship, and he does not know that Allah has a right in it. So this is the most loathsome rank. And a slave whom Allah does not provide with wealth nor knowledge says: ‘If I had wealth, then I would do the deeds of so-and-so with it (without a truthful intention).’ This is also according to his own intention and the burden is the same for both of them.”¹

Reported by Aḥmad and al-Tirmidhī (the wording is his) who said: “This is a fine authentic tradition.”

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 4:231 §18060. •al-Tirmidhī in *al-Sunan*, 4:562 §2325.

TRADITIONS OF THE COMPANIONS رضي الله عنه AND PIOUS SCHOLARS OF EARLY TIMES

قِيلَ: بَكَى أَمِيرُ الْمُؤْمِنِينَ عَلِيٌّ بْنُ أَبِي طَالِبٍ رضي الله عنه يَوْمًا، فَقِيلَ لَهُ: مَا يُمَكِّيك؟ فَقَالَ: لَمْ يَأْتِنِي صَيْفٌ مُنْذُ سَبْعَةِ أَيَّامٍ، وَأَخَافُ أَنْ يَكُونَ اللَّهُ تَعَالَى قَدْ أَهَانَنِي.

رَوَاهُ الْقَشِيرِيُّ فِي الرَّسَالَةِ.

It is narrated that, one day, 'Alī Ibn Abī Ṭalīb رضي الله عنه was crying. When he was asked about the reason for it, he said:

"No guest came to my house for the last seven days, and I am afraid whether I have lost worth in the sight of Allah Most High."¹

Reported by al-Qushayrī in *al-Risāla*.

عَنِ الْحَرِّ بْنِ كَثِيرٍ الْكِنْدِيِّ عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ الْحُسَيْنِ بْنِ عَلِيٍّ رضي الله عنه مِنَ الْمَسْجِدِ أَشِيعُهُ حِينَ انْتَهَيْنَا إِلَى بَنِي تَمِيمٍ وَكَانَ مُتَزَوِّجًا فِيهِمْ. فَلَمَّا انْتَهَيْنَا إِلَى بَابِهِ وَقَفَ قَالَ: ادْخُلْ أَتَيْهَا الرَّجُلُ، فَقُلْتُ: بَارَكَ اللَّهُ لَكَ يَا ابْنَ رَسُولِ اللَّهِ فِي مَنْزِلِكَ وَطَعَامِكَ، فَقَالَ: عَلِيٌّ أَنْ لَا نَدْخُوكَ وَلَا نُكَلِّفُ لَكَ قَالَ: فَدَخَلْتُ فَدَعَا لِي بِطَعَامٍ فَأَتَيْتُ بِهِ فَأَصَبْتُ مِنْهُ وَدَعَا بِطَبِيبٍ فَأَصَبْتُ مِنْهُ ثُمَّ رَفَعَ مُصَلًّا فَأَخْرَجَ مِنْ تَحْتِهِ كِنْسًا فِيهِ دَرَاهِمُ فَدَفَعَهُ إِلَيَّ فَقَالَ: اسْتَنْفِقْ هَذِهِ، قَالَ: فَخَرَجْتُ فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسٌ مِائَةً دِرْهَمٍ.

ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

ur b. Kathīr al-Kindī narrated from his father that once

¹ Set forth by al-Qushayrī in *al-Risāla*, p. 366.

he came out with usayn b. 'Alī رضي الله عنه from the mosque and went to the place of *Banī Tamīm* where he was married. When they approached his door, he stopped and said: "O person, come inside." I submitted: "O, the prince of the Messenger of Allah! May Allah bless you. Having a meal at your house?!" Then he replied: "We will not avoid you, nor will we be formal with you." He said: When I went inside, he ordered food for me, and I ate some from it. Then he had perfume brought for me. I used some from it. Then he lifted his prayer-mat and took out a pouch of dirham. He gave it to me and said, "Spend from it." The narrator said: Then I came back from there. Later on, when I counted them, there were five hundred."¹

Related by al-Ghazālī in *al-Iḥyā'*.

قَالَ عُمَرُ رضي الله عنه: أَهْدَيْتَنِي إِلَى رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَأْسُ شَاةٍ، فَقَالَ: إِنَّ أَخِي كَانَ أَحْوَجَ مِنِّي إِلَيْهِ، فَبَعَثَ بِهِ إِلَيْهِ، فَلَمْ يَزَلْ وَاحِدٌ يَبْعَثُ بِهِ إِلَى آخَرٍ حَتَّى تَدَاوَلَهُ سَبْعَةُ أَبْيَاتٍ وَرَجَعَ إِلَى الْأَوَّلِ.
ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

'Umar reported that someone sent a gift of a goat head to a Companion of the Messenger of Allah ﷺ. The person (who was given the gift) thought that So-and-so brother of his was more needy so he sent the gift to him. With the same thought, everyone was sending (the gift) to another one so that the same gift came back to the first person after moving around to seven houses.²

Related by al-Ghazālī in *al-Iḥyā'*.

عَنِ الْحَسَنِ أَنَّ ابْنَ عُمَرَ رضي الله عنه كَانَ لَا يَأْكُلُ طَعَامًا إِلَّا وَيُقِيمُ مَعَهُ عَلَى

¹ Set forth by •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jūd wa Sakha' al-Nufūs*, p. 51 §49.

² Set forth by •al-Ghazālī in *Iḥyā' 'Ulūm al-Dīn*, 3:258.

مَا أَثَدَّتْهُ يَتِيمٌ.

رَوَاهُ أَبُو الشَّيْخِ فِي الْكَرَمِ.

Al- asan al-Baṣrī narrated:

“‘Abd Allah b. ‘Umar ؓ would not eat until an orphan feeds with him at his table.”¹

Reported by Abū al-Shaykh in *al-Karam*.

قَالَ الْحَسَنُ الْبَصْرِيُّ: بَذَلَ الْمَجْهُودُ فِي بَذْلِ الْمَوْجُودِ مُنْتَهَى
الْجُودِ.

ذَكَرَهُ الْغَزَالِيُّ فِي الْإِحْيَاءِ.

Al- asan al-Baṣrī said:

“Striving to spend from the available resources on others is a high level of generosity.”²

Related by al-Ghazālī in *al-Iḥyā’*.

قَالَ مَالِكُ بْنُ دِينَارٍ: الْمُؤْمِنُ كَرِيمٌ فِي كُلِّ حَالَةٍ لَا يُحِبُّ أَنْ يُؤْذِيَ
جَارَهُ، وَلَا يَفْتَقِرَ أَحَدٌ مِنْ أَقْرَبَائِهِ، قَالَ: ثُمَّ يَبْكِي مَالِكٌ وَيَقُولُ: وَهُوَ وَاللَّهِ
مَعَ ذَلِكَ غَنِيُّ الْقَلْبِ لَا يَمْلِكُ مِنَ الدُّنْيَا شَيْئًا، إِنَّ أَرْزَلَتَهُ عَنْ دِينِهِ لَمْ يَزَلْ،
وَإِنْ خَدَعَتْهُ عَنْ مَالِهِ انْخَدَعَ، لَا يَرَى الدُّنْيَا مِنَ الْآخِرَةِ عَوَضًا، وَلَا يَرَى
الْبُخْلَ مِنَ الْجُودِ حَظًّا، مُنْكَسِرَ الْقَلْبِ ذُو هُمُومٍ وَقَدْ تَفَرَّدَ بِهَا، مُكْتَتِبٌ
مَحْزُونٌ لَيْسَ لَهُ فِي فَرَحِ الدُّنْيَا نَصِيبٌ. إِنَّ آتَاهُ مِنْهَا شَيْءٌ فَرَّقَهُ وَإِنْ زُوِيَ

¹ Set forth by •Abū al-Shaykh al-Burjulānī in *al-Karam wa al-Jūd wa Sakhā’ al-Nufūs*, p. 53 §56.

² Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:247.

عَنْ كُلِّ شَيْءٍ فِيهَا لَمْ يَطْلُبْهُ قَالَ ثُمَّ يَبْكِي وَيَقُولُ: هَذَا وَاللَّهِ الْكَرَمُ، هَذَا
وَاللَّهِ الْكَرَمُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Mālik b. Dīnār said:

“A believer is generous in all conditions; he would never like his neighbours to be harmed, nor would he like his relatives to become needy.” The narrator said that Mālik b. Dīnār became tearful and said: “By Allah! His (*the mu'min's*) heart is still generous while nothing belongs to him in the world. If he is to be separated from the *Dīn*, he will not move. But he is deceived when he is betrayed about his resources. He never prefers the world over the Hereafter, and never likes to see even an ordinary stinginess in his generosity. He is broken hearted and worried. He is unique in the world. He is sorrowful and grieved. He is not interested in achieving the worldly happiness; even if he gets any worldly happiness, his heart stays separated from it. And if everything is taken away from him, he will not demand.” The narrator said that he cried again and said: “By Allah! This is the generosity. This is generosity.”¹

Reported by Ibn Abī al-Dunyā in *al-Makārim*.

عَنْ دَاوُدَ الطَّائِي قَالَ: كَانَ حَمَادُ بْنُ أَبِي سُلَيْمَانَ سَخِيًّا عَلَى الطَّعَامِ
جَوَادًا بِالدَّنَانِيرِ وَالْدَّرَاهِمِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَكَارِمِ.

Dāwūd al-Ṭā'ī reported:

“ammād b. Abī Sulaymān was very generous in feeding others and was very liberal in distributing dirhams and

¹ Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 1:32 §63.

dinārs (money).”¹

Reported by Ibn Abī al-Dunyā in *al-Makārim*.

قَالَ الْغَزَالِيُّ: السَّخَاءُ خُلُقٌ مِنْ أَخْلَاقِ اللَّهِ تَعَالَى، وَالْإِثَارُ أَعْلَى
دَرَجَاتِ السَّخَاءِ.

Al-Ghazālī said:

“Generosity is one of the divine attributes of Allah and its highest level is the preference (*īthār*) for others.”²

¹ Set forth by •Ibn Abī al-Dunyā in *Makārim al-Akhlāq*, 1:105 §339.

² Set forth by •al-Ghazālī in *Iḥyā’ ‘Ulūm al-Dīn*, 3:257.

عِيَادَةُ الْمَرَضِي

SECTION 7

VISITING THE AILING

٤٥/١٢٣. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ خَمْسٌ: رَدُّ السَّلَامِ وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ الْعَاطِسِ.

مُتَّفَقٌ عَلَيْهِ وَهَذَا لَفْظُ الْبُخَارِيِّ.

123/45. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah's Messenger ﷺ said:

"The Muslim's duty to the Muslim is fivefold: (1) Reciprocating the salutation of peace. (2) Visiting the unwell. (3) Following the funeral procession. (4) Responding to his invitation. (5) Invoking a blessing upon the sneezer."¹

Agreed upon by al-Bukhārī and Muslim, and this is the wording of al-Bukhārī.

٤٦/١٢٤. وَفِي رِوَايَةٍ: عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: أَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ، وَفُكُّوا الْعَانِي. رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ.

¹ Set forth by al-Bukhārī in *al-Shaḥīḥ*, 1:418 §1183. • Muslim in *al-Shaḥīḥ*, 4:1704 §2162. • Aḥmad b. anbal in *al-Musnad*, 2:540 §10979. • Abū Dāwūd in *al-Sunan*, 4:307 §5030. • Ibn Mājah in *al-Sunan*, 1:461 §1435. • al-Nasā'ī in *al-Sunan al-Kubrā*, 6:64 §10049. • Ibn ibbān in *al-Shaḥīḥ*, 1:476 §241.

124/46. In a report narrated Abū Mūsā al-Ash'arī رضي الله عنه:

"The Prophet ﷺ said: 'Feed the hungry, visit the ailing and release the one in captivity (by paying his ransom).'"¹

Reported by al-Bukhārī, Aḥmad and Abū Dāwūd.

٤٧/١٢٥. وَفِي رِوَايَةِ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا عَادَ مَرِيضًا يَضَعُ يَدَهُ عَلَى الْمَكَانِ الَّذِي يَشْتَكِي الْمَرِيضُ، (وفي رواية: مَسَحَ وَجْهَهُ وَصَدْرَهُ) ثُمَّ يَقُولُ: بِسْمِ اللَّهِ، لَا بَأْسَ، لَا بَأْسَ، أَذْهَبِ الْبَأْسُ، رَبِّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءٌ لَا يُعَادِرُ سَقَمًا.

رَوَاهُ أَحْمَدُ وَأَبُو يَعْلَى بِإِسْنَادٍ حَسَنٍ وَاللَّفْظُ لَهُ وَالطَّيَالِسِيُّ.

125/47. In one tradition, 'Ā'isha رضي الله عنها reported:

"When the Messenger of Allah ﷺ used to visit an ailing person, he would place his hand where the sick would complain (in one tradition, it is said that he used to place his hand on the face and chest of an ailing person), and would supplicate: '*Bismil-lāhi lā-ba'sa, lā-ba'sa, adhhibil-ba'sa, Rabban-nāsi washfi, Antash-Shāfi, la shifā'a illā shifā'uka, shifān lā yughādiru saqaman* [In the name of Allah! No distress (suffering or agony), no distress, remove the distress and cure! O Sustainer of humankind! You are the Great Curer. There is no cure but through You, bestow such a cure which leaves behind no ailment].'"²

Reported by Aḥmad. Abū Ya'lā reported it in the above wording with fine chain of transmission, and also reported by al-Ṭayālīsī.

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 5:2055 §5058; 5:2139 §5325. •Aḥmad b. anbal in *al-Musnad*, 4:394 §19535. •'Abd al-Razzāq in *al-Muṣannaf*, 3:593 §6763. •Ibn ibbān in *al-Ṣaḥīḥ*, 8:116 §3324.

² Set forth by Aḥmad b. anbal in *al-Musnad*, 6:126 §24990. •Abū Ya'lā in *al-Musnad*, 7:436 §4459. •al-Ṭabarānī in *al-Du'ā'*, 336 §1102. •al-Ṭayālīsī in *al-Musnad*, 1:200 §1404. •Ibn al-Sunnī in *ʿAmal al-Yawm wa al-Layla*, p. 503 §551.

٤٨/١٢٦. وَفِي رِوَايَةٍ أَبِي أُمَامَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: مِنْ تَمَامِ عِيَادَةِ الْمَرِيضِ أَنْ يَضَعَ أَحَدُكُمْ يَدَهُ عَلَى جَبْهَتِهِ، أَوْ قَالَ: عَلَى يَدِهِ، فَيَسْأَلُهُ كَيْفَ هُوَ، وَتَمَامُ نَحْيَاتِكُمْ بَيْنَكُمْ الْمُصَافَحَةُ.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالطَّبْرَانِيُّ.

126/48. According to Abū Umāmah رضي الله عنه:

“The Prophet ﷺ said: ‘The best way to visit a patient is that you place your hand on his forehead or on his hand and ask him about his wellness. And your *salām* (greeting) among you completes with hand shaking.’”¹

Reported by Aḥmad, al-Tirmidhī and al-Ṭabarānī.

٤٩/١٢٧. عَنْ أَنَسٍ رضي الله عنه قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ فَمَرَضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ، فَقَالَ لَهُ: أَسْلِمَ. فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ، فَقَالَ لَهُ: أَطْعَمَ أَبَا الْقَاسِمِ ﷺ. فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.

رَوَاهُ الْبُخَارِيُّ وَأَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ.

127/49. Narrated Anas رضي الله عنه:

“A young Jewish boy used to serve the Prophet ﷺ and he became sick. So the Prophet ﷺ went to visit him. He sat near his head and asked him to embrace Islam. The boy looked at his father, who was sitting there. Then his father said: ‘Obey Abū al-Qāsim ﷺ (a title of the Prophet),’ so the boy embraced Islam. The Prophet ﷺ came out saying: ‘Praises be to Allah Who saved the boy from the Hellfire.’”

Reported by al-Bukhārī, Aḥmad, Abū Dāwūd and al-Nasā’ī.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 5:259 §22290. •al-Tirmidhī in *al-Sunan*, 5:76 §2731. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 8:211 §7854. •al-Ruyānī in *al-Musnad*, 2:287 §1217. •al-Bayhaqī in *Shuʿab al-Īmān*, 6:472 §8948.

٥٠/١٢٨. وَفِي رِوَايَةِ أَبِي دَاوُدَ: الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ بِي مِنَ النَّارِ.

128/50. Abū Dāwūd reported in this wording:

“(The Prophet ﷺ said): ‘All the praises to Allah, Who has saved him from Hell through my mediation.’”¹

٥١/١٢٩. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ يَخْلُقُ يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ، مَرَضْتُ فَلَمْ تَعُدْنِي. قَالَ: يَا رَبِّ، كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟

رَوَاهُ مُسْلِمٌ وَابْنُ حِبَّانَ وَالْبُخَارِيُّ فِي الْأَدَبِ.

129/51. According to Abū Hurayra رَضِيَ اللَّهُ عَنْهُ, Allah’s Messenger ﷺ said:

“Allah ﷻ will say on the Day of Resurrection: ‘O son of Adam, I fell ill, but you did not visit Me!’ He will say: ‘O my Lord, how could I visit You, when You are the Lord of all the worlds?’ He will say: ‘Did you not know that My servant So-and-so was ill, but you did not visit him? Did you not know that if you had visited him, you would have found Me beside him?’”²

Reported by Muslim, Ibn ibbān and al-Bukhārī in *al-Adab al-Mufrad*.

٥٢/١٣٠. عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ

¹ Set forth by •al-Bukhārī in *al-Ṣaḥīḥ*, 1:455 §1290, & in *al-Adab al-Mufrad*, p. 185 §524. •Aḥmad b. anbal in *al-Musnad*, 3:227, 280 §13399, 14009. •Abū Dāwūd in *al-Sunan*, 3:185 §3095. •al-Nasā’ī in *al-Sunan al-Kubrā*, 5:173 §8588. •Abū Ya’lā in *al-Musnad*, 6:93 §3350. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3:383 §6389.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1990 §2569. •al-Bukhārī in *al-Adab al-Mufrad*, p. 182 §517. •Ibn ibbān in *al-Ṣaḥīḥ*, 1:503 §269; 3:224 §944. •al-Bayhaqī in *Shu’ab al-Īmān*, 6:534 §9182. •Ibn Rahway in *al-Musnad*, 1:115 §28. •al-Daylamī in *Musnad al-Firdaws*, 5:235 §8053.

لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ. وَقَالَ التِّرْمِذِيُّ: حَدِيثُ ثَوْبَانَ حَدِيثٌ
حَسَنٌ صَحِيحٌ.

130/52. According to Thawbān ﷺ:

“The Prophet ﷺ said: ‘Verily, If a Muslim visits his Muslim brother, then, until he returns, he continues to stay in the Garden of Paradise.’”¹

Reported by Muslim, Aḥmad and al-Tirmidhī. Al-Tirmidhī said: “The tradition of Thawbān is fine authentic.”

٥٣/١٣١. عَنْ ثَوْبَانَ رَضِيَ اللَّهُ عَنْهُ مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ. قِيلَ: يَا رَسُولَ اللَّهِ، وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ: جَنَّاها.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالتِّرْمِذِيُّ.

131/53. According to Thawbān ﷺ, the freedman of Allah’s Messenger ﷺ:

“Allah’s Messenger ﷺ said: ‘If someone visits an ailing person, he will always be in the *Khurfa* of Paradise.’ He was asked: ‘O Messenger of Allah, what is the *Khurfa* of Paradise?’ He said: ‘It is an orchard of Paradise!’”²

Reported by Muslim, Aḥmad and al-Tirmidhī.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1989 §2568. •Aḥmad b. anbal in *al-Musnad*, 5:283 §22497. •al-Tirmidhī in *al-Sunan*, 3:299 §967. •Ibn Abī Shayba in *al-Muṣannaf*, 2:443 §10832. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2:101 §1446.

² Set forth by •Muslim in *al-Ṣaḥīḥ*, 4:1989 §2568. •al-Tirmidhī in *al-Sunan*, 3:299–300 §967–968. •al-Bukhārī in *al-Adab al-Mufrad*, 1:184 §521. •Aḥmad b. Ḥanbal in *al-Musnad*, 5:277 §22443. •al-Bayhaqī in *al-Sunan al-Kubrā*, 3/380 §6371. •Ibn Abī Shayba in *al-Muṣannaf*, 2/443 §10832. •al-Ṭabarānī in *al-Muʿjam al-Kabīr*, 2/101 §1445. •al-Ṭayālīsī in *al-Musnad*, 1/132 §988.

٥٤/١٣٢. وَفِي رِوَايَةٍ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ رَجُلٍ يَعُودُ مَرِيضًا مُنْسِيًا إِلَّا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ. وَمَنْ أَتَاهُ مُصْبِحًا خَرَجَ مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ حَتَّى يُمَسِيَ. وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ.

رَوَاهُ أَبُو دَاوُدَ مَرْفُوعًا وَمَوْقُوفًا وَالْحَاكِمُ. وَقَالَ الْحَاكِمُ: هَذَا إِسْنَادٌ صَحِيحٌ عَلَى شَرْطِ الشَّيْخَيْنِ.

132/54. Narrated by 'Alī رضي الله عنه:

"If a man visits an ailing person in the evening, seventy thousand angels come along with him seeking forgiveness from Allah for him till the morning, and he will have a Garden in the Paradise. When a person visits a patient in the morning, seventy thousand angels would also come along and supplicate for his forgiveness till evening and he will also have an exclusive Garden in Paradise."¹

Reported by Abū Dāwūd with both raised (*marfūʿ*) and halted (*mawqūf*) chains of transmission and al-ākim who said: "This is an authentic tradition in conformity with the stipulation of al-Bukhārī and Muslim."

٥٥/١٣٣. وَفِي رِوَايَةٍ عَنْهُ: قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ أَتَى أَخَاهُ الْمُسْلِمَ عَائِدًا، مَسَى فِي خِرَافَةِ الْجَنَّةِ حَتَّى يَجْلِسَ، فَإِذَا جَلَسَ غَمَرَتْهُ الرَّحْمَةُ. فَإِنْ كَانَ غُدُوَّةً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمَسِيَ، وَإِنْ كَانَ مَسَاءً صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ.

رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهَ وَاللَّفْظُ لَهُ. وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

¹ Set forth by •Abū Dāwūd in *al-Sunan*, 3:185 §3098-3099. •al-ākim in *al-Mustadrak*, 1:492 §1264. •al-Mundhirī in *al-Tarhib wa al-Tarhib*, 4:164 §5272. •al-Hindī in *Kanz al-ʿUmāl*, 9:41 §25146.

133/55. It is narrated that ‘Alī said:

“I heard the Messenger of Allah ﷺ say: ‘When a person visits an ailing Muslim brother, it is as if he is walking among the Garden of Paradise until he sits down, and when he sits down he is covered with mercy. If it is evening, seventy thousand angels supplicate for forgiveness and mercy until morning.’”¹

Reported by al-Tirmidhī and Ibn Mājah (the wording is his) and according to al-Tirmidhī: “This is a fine authentic tradition.”

٥٦/١٣٤. عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عُوْدُوا الْمَرْضَى، وَاتَّبِعُوا الْجَنَائِزَ تُذَكِّرْكُمْ الْآخِرَةَ.
رَوَاهُ أَحْمَدُ وَابْنُ حِبَّانَ وَأَبُو يَعْلَى.

134/56. According to Abū Sa‘īd al-Khudhrī رَضِيَ اللَّهُ عَنْهُ:

“The Messenger of Allah ﷺ said: ‘Visit the ailing person, attend the funerals, for these will remind you of the Hereafter.’”²

Reported by Aḥmad, Ibn ʿibbān and Abū Ya‘lā.

٥٧/١٣٥. عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا لَمْ يَزَلْ يَخْوَضُ فِي الرَّحْمَةِ حَتَّى يَرْجِعَ فَإِذَا جَلَسَ اغْتَمَسَ فِيهَا.

رَوَاهُ أَحْمَدُ وَابْنُ أَبِي شَيْبَةَ وَابْنُ حِبَّانَ وَالبُخَارِيُّ فِي الْأَدَبِ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ، وَقَالَ الْهَيْثَمِيُّ: وَرِجَالُ أَحْمَدَ رِجَالُ الصَّحِيحِ.

135/57. According to Jābir b. ‘Abd Allah رَضِيَ اللَّهُ عَنْهُ:

¹ Set forth by •al-Tirmidhī in *al-Sunan*, 3:300 §969. •Ibn Mājah in *al-Sunan*, 1:463 §1442. •al-Nasāʾī in *al-Sunan al-Kubrā*, 4:354 §7494. •Ibn ʿibbān in *al-Shāḥih*, 7:224 §2958. •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 7:266 §7464.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:48 §11463. •Ibn ʿibbān in *al-Shāḥih*, 7:221 §2955. •Abū Ya‘lā in *al-Musnad*, 2:424 §1222. •al-Haythamī in *Mawārid al-Zamʿān*, 1:182 §709.

“The Messenger of Allah ﷺ said: ‘Whoever visits an ailing person is covered with the (ocean) of mercy until he returns from worship. The mercy continues to cover him until he sits by the patient.’”¹

Reported by Aḥmad, Ibn Abī Shayba, Ibn ʿibbān, and al-Bukhārī reported in *al-Adab al-Mufrad*. According to Al-ākīm: This is an authentic tradition in conformity with the stipulation of Muslim and according to al-Haythamī: “The sources of Aḥmad are reliable.”

٥٨/١٣٦. عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: أَيُّمَا رَجُلٍ يَعُودُ مَرِيضًا فَإِنَّمَا يَخُوضُ فِي الرَّحْمَةِ، فَإِذَا قَعَدَ عِنْدَ الْمَرِيضِ غَمَرَتْهُ الرَّحْمَةُ، قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا لِلصَّحِيحِ فِي الَّذِي يَعُودُ الْمَرِيضَ، فَمَا لِلْمَرِيضِ؟ قَالَ: مُحِطٌ عَنْهُ ذُنُوبُهُ. رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ.

136/58. According to Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ:

“I heard Allah’s Messenger ﷺ saying: ‘When a person visits an ailing person, he is cloaked in the mercy of Allah. When he sits by the ailing person, then the mercy covers him.’ I submitted: ‘The reward is for the healthy men, in recompense for visiting the ailing person. What is there for the ill?’ He said: ‘Their sins (due to their ailment) are forgiven.’”²

Reported by Aḥmad and al-Bayhaqī.

٥٩/١٣٧. عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ عَادَ مَرِيضًا أَوْ زَارَ أَخًا لَهُ فِي اللَّهِ، نَادَاهُ مُنَادٍ: أَنْ طِيبْتَ وَطَابَ مَمْشَاكَ وَتَبَوَّاتَ مِنَ الْجَنَّةِ مَنَزَلًا.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 3:304 §14299. •al-Bukhārī in *al-Adab al-Mufrad*, p. 184 §522. •Ibn Abī Shayba in *al-Muṣannaḥ*, 2:443 §10834. •Ibn ʿibbān in *al-Ṣaḥīḥ*, 7:222 §2956. •al-ākīm in *al-Mustadrak*, 1:501 §1295. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:166 §5276. •al-Haythamī in *Mawārid al-Zamʿān*, 1:182 §711, & in *Majmaʿ al-Zawāʿid*, 2:297.

² Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:174 §12805. •al-Bayhaqī in *Shuʿab al-Īmān*, 6:533 §9181. •al-Mundhirī in *al-Targhīb wa al-Tarhīb*, 4:165 §5275.

رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَاللَّفْظُ لَهُ وَابْنُ مَاجَه، وَقَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

137/59. According to Abū Hurayra رضي الله عنه:

“The Messenger ﷺ said: ‘When someone visits an ailing person or meets any brother seeking the pleasure of Allah, then a herald calls out: “You became clean, your walking is also clean and you have made your abode in Paradise.”’”¹

Reported by Aḥmad, al-Tirmidhī and Ibn Mājah. Al-Tirmidhī said: “This tradition is fine.”

١٣٨ / ٦٠. عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ، وَعَادَ أَخَاهُ الْمُسْلِمَ مُحْتَسِبًا، بُوعِدَ مِنْ جَهَنَّمَ مَسِيرَةَ سَبْعِينَ خَرِيفًا. رَوَاهُ أَبُو دَاوُدَ وَالتَّبْرَانِيُّ.

138/60. According to Anas b. Mālik رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘If a person performs a perfect ablution and visits his Muslim brother (for reward), he is protected from Hell at a distance of seventy years.’”²

Reported by Abū Dāwūd and al-Ṭabarānī.

١٣٩ / ٦١. عَنْ أَنَسٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: عُوذُوا الْمَرَضَى، وَمَرُوهُمْ فَلْيَدْعُوا لَكُمْ، فَإِنَّ دَعْوَةَ الْمَرِيضِ مُسْتَجَابَةٌ، وَذَنْبُهُ مَغْفُورٌ.

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 2:344 §8517. •al-Tirmidhī in *al-Sunan*, 4:365 §2008. •Ibn Mājah in *al-Sunan*, 1:464 §1443. •al-Daylamī in *Musnad al-Firdaws*, 3:490 §5521. •al-Bukhārī in *al-Adab al-Mufrad*, 1:126 §345.

² Set forth by •Abū Dāwūd in *al-Sunan*, 3:185 §3097. •al-Ṭabarānī in *al-Muʿjam al-Awsat*, 9:169 §9441. •al-Mundhirī in *al-Targhib wa al-Tarhī*, 4:164 §5271. •al-Khaṭīb al-Tabrizī in *Mishkāṭ al-Maṣābiḥ*, 1:489 §1552. •al-Shawkānī in *Nayl al-Awṭār*, 4:47.

رَوَاهُ الطَّبْرَانِيُّ.

139/61. According to Anas رضي الله عنه:

“The Messenger of Allah ﷺ said: ‘Visit the ailing person, and ask them to do their own supplication, for the supplication of an ailing person is answered and his sins are forgiven.’”¹

Reported by al-Ṭabarānī.

٦٢ / ١٤٠. وَفِي رِوَايَةِ سَعِيدٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَفْضَلُ الْعِيَادَةِ سُرْعَةُ الْقِيَامِ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا وَالْبَيْهَقِيُّ.

140/62. In one tradition, Saʿīd b. Mussayib رضي الله عنه reported:

“Allah’s Messenger ﷺ said: ‘The best visitation to a sick is to leave (from the sick person) early (and not to interfere the comfort by staying longer).’”²

Reported by Ibn Abī al-Dunyā and al-Bayhaqī.

TRADITIONS OF THE COMPANIONS رضي الله عنهم AND PIOUS SCHOLARS OF EARLY TIMES

عَنِ ابْنِ عَبَّاسٍ رضي الله عنه قَالَ: عِيَادَةُ الْمَرِيضِ مَرَّةً سُنَّةٌ فَمَا ازْدَدَتْ فَنَافِلَةً.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرَضِ وَالْكَفَّارَاتِ.

ʿAbd Allah b. ʿAbbās رضي الله عنه reported:

“Visiting an ailing person once is a Sunna, and more than once is supererogatory (*nafl*).”³

¹ Set forth by •al-Ṭabarānī in *al-Muʿjam al-Awsaṭ*, 6:140 §2027. •al-Bayhaqī in *Shuʿab al-Īmān*, 7:209 §10028.

² Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 69 §66. •al-Bayhaqī in *Shuʿab al-Īmān*, 6:542 §9221.

³ Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 80 §81.

Ibn Abī al-Dunyā reported this in *al-Marḍ wa al-Kaffārāt*.

عَنْ أَبِي يَحْيَى قَالَ: سَمِعْتُ الْإِمَامَ طَاوُسًا يَقُولُ: خَيْرُ الْعِيَادَةِ أَخْفُهَا.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرْضَى وَالْكَفَّارَاتِ وَالْبَيْهَقِيِّ فِي الشُّعْبِ.

Abū Yaḥya reported that he had heard Ṭā'ūs saying:

“The best visit to an ailing person is a brief visit.”¹

Reported by Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt* and al-Bayhaqī in *Shu'ab al-Īmān*.

عَنِ أَبِي الْعَالِيَةِ قَالَ: دَخَلَ عَلَيْهِ غَالِبُ الْقَطَّانِ يَعُودُهُ فَلَمْ يَلِثْ إِلَّا
يَسِيرًا حَتَّى قَامَ، فَقَالَ أَبُو الْعَالِيَةِ: مَا أَرْفَقَ الْعَرَبُ لَا تُطِيلُ الْجُلُوسَ
عِنْدَ الْمَرِيضِ فَإِنَّ الْمَرِيضَ قَدْ تَبَدُّو لَهُ حَاجَةٌ فَيَسْتَحْيِي مِنْ جُلَسَائِهِ.
رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرْضَى وَالْكَفَّارَاتِ وَالْبَيْهَقِيِّ فِي الشُّعْبِ.

Abū al-Āliya reported that Ghālib al-Qaṭṭān came to visit him (while he was sick); he sat by him for a short time, and then stood up for leaving. On this, Abū al-Āliya said:

“Arabs are gentle as they do not sit longer by the ailing person, for the ailing one may have a need but may feel ashamed (to ask about his needs due to the people sitting there).”²

Reported by Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt* and al-Bayhaqī in *Shu'ab al-Īmān*.

عَنِ الْأَعْمَشِ قَالَ: كُنَّا نَقْعُدُ فِي الْمَجْلِسِ فَإِذَا فَقَدْنَا الرَّجُلَ ثَلَاثَةَ
أَيَّامٍ سَأَلْنَا عَنْهُ، فَإِنْ كَانَ مَرِيضًا عُدْنَاهُ.

¹ Set forth by •Ibn Abū Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 67 §62. •al-Bayhaqī in *Shu'ab al-Īmān*, 6:543 §9223.

² Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 68 §65. •al-Bayhaqī in *Shu'ab al-Īmān*, 6:543 §9224.

رَوَاهُ الْبَيْهَقِيُّ فِي الشُّعَبِ وَذَكَرَهُ السَّخَاوِيُّ فِي الْمَقَاصِدِ.

A'mash reported:

"We used to sit in a gathering. When we did not find anyone for three days, we used to ask about him. If he became sick, then we used to enquire after him."¹

Reported by al-Bayhaqī in *Shu'ab al-Imān* and al-Sakhāwī in *al-Maqāṣid al-asana*.

عَنْ مُحَمَّدِ بْنِ سُلَيْمٍ قَالَ: سَمِعْتُ الْإِمَامَ بَكْرَ بْنَ عَبْدِ اللَّهِ الْمُرَزِيَّ يَقُولُ: الْمَرِيضُ يُعَادُ وَالصَّحِيحُ يُزَارُ.

رَوَاهُ ابْنُ أَبِي الدُّنْيَا فِي الْمَرَضِ وَالْكَفَّارَاتِ.

Muhammad b. Sulaym reported:

"I heard Imam Bakr b. 'Abd Allah al-Muznī saying: "The ill are enquired after and healthy ones are visited."²

Reported by Imam Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*.

¹ Set forth by •al-Bayhaqī in *Shu'ab al-Imān*, 6:542 §9217. •al-Sakhāwī in *al-Maqāṣid al-asana*, p. 469.

² Set forth by •Ibn Abī al-Dunyā in *al-Marḍ wa al-Kaffārāt*, p. 67 §63.

رِعايَةُ حُقُوقِ الْآخَرِينَ

SECTION 8

PROTECTING THE RIGHTS OF PEOPLE

QUR'AN

١. ﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾

1. *«And do not entrust to the mentally deficient your (or their) assets which Allah has made a means of stability for your economy. However, feed them out of it and clothe them, and say to them good and nice words.»¹*

٢. ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا
أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ
بِكُمْ رَحِيمًا﴾

2. *«O believers! Do not devour one another's wealth unlawfully amongst yourselves unless it is a trade by your mutual agreement and do not kill yourselves. Surely, Allah is Kind to you.»²*

¹ Qur'an, 4:5.

² Ibid., 4:29.

٣. ﴿وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾

3. *﴿And always support one another in (the works of) righteousness and piety, but do not become accomplices in (works of) sin and transgression. And fear Allah persistently. Indeed, Allah awards severe punishment (to those who disobey and defy).﴾*¹

HADITH

٦٣/١٤١. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ، قَالَ: لَا يَبُولَنَّ أَحَدُكُمْ فِي السَّمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ فِيهِ. مُتَّفَقٌ عَلَيْهِ.

141/63. Abū Hurayra رضي الله عنه reported:

“The Messenger of Allah ﷺ said: ‘None amongst you should urinate in standing water that is not flowing and not even wash (perform ghusl) in it.’”²

Agreed upon by al-Bukhārī and Muslim.

٦٤/١٤٢. وَفِي رِوَايَةِ جَابِرٍ رضي الله عنه، عَنْ رَسُولِ اللَّهِ ﷺ: أَنَّهُ نَهَى أَنْ يُبَالَ فِي السَّمَاءِ الرَّائِكِدِ.

رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَالنَّسَائِيُّ وَابْنُ مَاجَهَ وَابْنُ عَوَانَةَ وَابْنُ أَبِي شَيْبَةَ.

142/64. In a report, according to Jābir رضي الله عنه:

“Allah’s Messenger ﷺ forbade to urinate in stagnant water.”³

¹ Ibid., 5:2.

² Set forth by •al-Bukhārī in *al-Shaḥīḥ*, 1:94 §236. •Muslim in *al-Shaḥīḥ*, 1:235 §282. •Ibn Mājah in *al-Sunan*, 1:124 §344.

³ Set forth by •Muslim in *al-Shaḥīḥ*, 1:235 §(94) 281. •Aḥmad b. anbal in

Reported by Muslim, Aḥmad, Al-Nasā'ī, Ibn Mājah, Abū 'Awāna and Ibn Abī Shayba.

٦٥/١٤٣. عَنْ أَبِي هُرَيْرَةَ رضي الله عنه: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اتَّقُوا اللَّعَّانَيْنِ. قَالُوا: وَمَا اللَّعَّانَانِ، يَا رَسُولَ اللَّهِ؟ قَالَ: الَّذِي يَتَخَلَّى فِي طَرِيقِ النَّاسِ أَوْ فِي ظِلِّهِمْ. رَوَاهُ مُسْلِمٌ وَأَحْمَدُ وَأَبُو دَاوُدَ وَابْنُ خُزَيْمَةَ وَابْنُ حِبَّانَ.

143/65. Abū Hurayra رضي الله عنه reported:

“The Messenger of Allah ﷺ said: ‘Be on your guard against two things which provoke very much cursing.’ They (the Companions present there) submitted: ‘O Allah’s Messenger! What are those things which provoke very much cursing?’ He said: ‘Defecating on the path or under the shades (where people take shelter and rest).’”¹

Reported by Muslim, Aḥmad, Abū Dāwūd, Ibn Khuzayma and Ibn ibbān.

٦٦/١٤٤. وَفِي رِوَايَةٍ مُعَاذِ بْنِ جَبَلٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اتَّقُوا الْمَلَاعِنَ الثَّلَاثَ: الْبَرَّازَ فِي الْمَوَارِدِ، وَقَارِعَةَ الطَّرِيقِ، وَالظِّلَّ. رَوَاهُ أَحْمَدُ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ وَأَبُو دَاوُدَ وَاللَّفْظُ لَهُ وَابْنُ مَاجَهٍ وَالْحَاكِمُ وَالتَّبْرَانِيُّ وَابْنُ أَبِي شَيْبَةَ. وَقَالَ الْحَاكِمُ: هَذَا حَدِيثٌ صَحِيحٌ الْإِسْنَادِ.

144/66. In one tradition, Mu'adh b. Jabal رضي الله عنه reported:

“Allah’s Messenger ﷺ said: ‘Gaurd yourselves against three curses:

al-Musnad, 3:350 §14819. •al-Nasā'ī in *al-Sunan*, 1:34 §35. •Ibn Mājah in *al-Sunan* 1:124 §343. •Abū 'Awāna in *al-Musnad*, 1:183 §574. •Ibn Abī Shayba in *al-Muṣannaf*, 1:130 §1500. •al-Ṭahāwī in *Sharḥ Ma'ānī al-Āthār*, 1:14 §20. •Ibn ibbān in *al-Ṣaḥīḥ*, 4:60 §1250.

¹ Set forth by •Muslim in *al-Ṣaḥīḥ*, 1:226 §269. •Aḥmad b. anbal in *al-Musnad*, 2:372 §8840. •Abū Dāwūd in *al-Sunan*, 1:7 §25. •Ibn Khuzayma in *al-Ṣaḥīḥ*, 1:37 §67. •Ibn ibbān in *al-Ṣaḥīḥ*, 4:262 §1415. •Abū Ya'la in *al-Musnad*, 11:369 §6483.

Going for the call of nature on a resting place (a bathing place near the riverbank), between the pathways of people and under the shade.”¹

Reported by Aḥmad on the authority of Ibn ‘Abbās and the wording is of Abū Dāwūd. Also reported by Ibn Mājah, al-ākīm, al-Ṭabarānī and al-Bayhaqī. According to al-ākīm: “This tradition has authentic chain of transmission.”

¹ Set forth by •Aḥmad b. anbal in *al-Musnad*, 1:299 §2715. •Abū Dāwūd in *al-Sunan*, 1:7 §26. •Ibn Mājah in *al-Sunan*, 1:119 §328. •al-ākīm in *al-Mustadrak*, 1:273 §594. •al-Ṭabarānī in *al-Mu‘jam al-Kabīr*, 20:123 §247. •al-Bayhaqī in *al-Sunan al-Kubrā*, 1:97 §474. •Ibn ‘Asākir in *Tārīkh Madīna Damishq*, 58:424.